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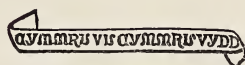
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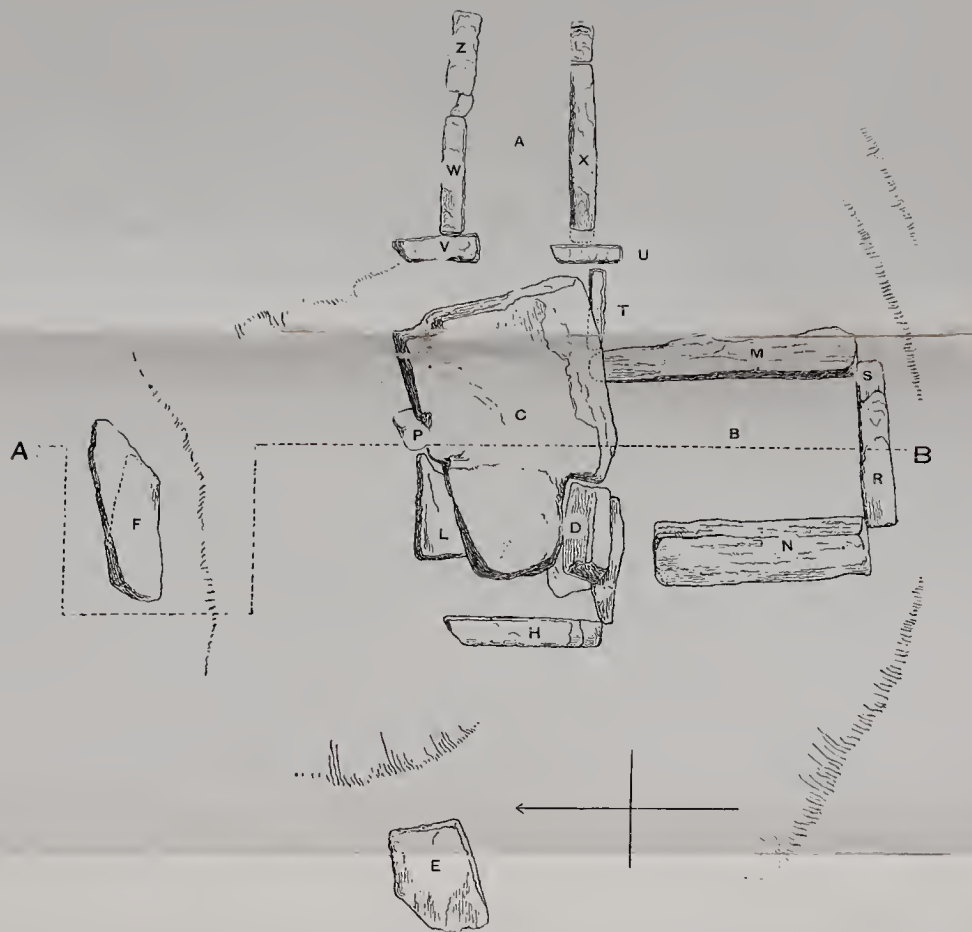
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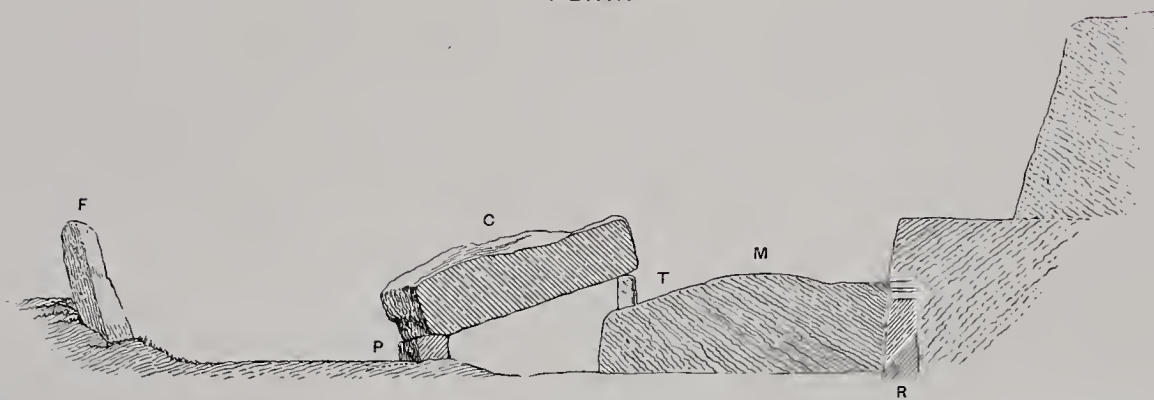
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PLAN.



SECTION ON LINE, A-B.

Megalithic Sepulchral Chamber at Penmaen, Gower.



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JANUARY 1894.

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DISCOVERY

OF A

## MEGALITHIC SEPULCHRAL CHAMBER ON THE PENMAEN BURROWS,

GOWER, GLAMORGANSHIRE.

BY COLONEL W. L. MORGAN, R.E.

ON the Penmaen Burrows, near Swansea, a large stone, half buried in blown sand, and supported at one end on a smaller one, has often excited the curiosity of antiquaries who may have visited the remains of the ruined church of Penmaen,<sup>1</sup> which was besanded in the fifteenth century. Not only from the fact that the stones had been evidently placed here by the hand of man, but, since they are composed of old red sandstone conglomerate, and are lying above the mountain limestone, it follows they must have been dragged up from the bed of the little rivulet below, where the outcrop of this conglomerate is visible.

After the completion of the excavation of Penmaen Church, some thirty years ago, the Rev. E. James, the Rector, and the late Mr. Matthew Moggridge determined to commence work round this stone, but for some reason discontinued it after the first day. Miss Bostock (and her nephew), who lived near, attempted it again some twelve years back, and cleared the capstone and two uprights; but after carting away a great quantity of

<sup>1</sup> *Arch. Camb.*, Ser. III, vol. vii, p. 362, and Ser. V, vol. viii, p. 161.

sand from the northern side, they discontinued working, as the foundations appeared very insecure, and they were afraid of bringing the whole structure down. No record was kept of what was found, but I believe they came across a large quantity of shells similar to what have been discovered during the recent explorations.

The stones now became besanded again, but still sufficient was uncovered to show that they were probably the remains of a cromlech; and in July 1893 the Swansea Scientific Society, having obtained permission, through the Rector of Penmaen, from Miss Talbot of Penrice Castle, determined to find out what was there; and the result of these investigations has been to prove that this is not, as was supposed, the capstone of a cromlech, but the covering stone of the central avenue of a very fine, chambered tumulus, having an eastern entrance-chamber and southern chamber intact, except the roofing-stones, and a very probable western one also. When the size of the stones is taken into account, the tumulus will compare very favourably with any previously discovered in England.

It was found that the irruption of sand had occurred at two different periods, the first layer, immediately over the stones, being from 6 to 7 ft. thick; then came a layer of reddish sand, about 1 ft. thick, showing evident signs of former vegetation; and then, underneath, some sharp, clean sand again. The top of this layer was about 3 ft. above the original ground. On removing the lower layer of sand, towards the east, an entrance-chamber, A, was found, 8 ft. long by 3 ft. 6 in. wide, contracted at the outer end to 3 ft., and 3 ft. above the level of the original ground; but the height was diminished towards the entrance, as if corresponding to the sides of a cairn of stones enveloping the whole tumulus. The northern stone, 4 ft. 5 in. long by 8½ in. wide, was of red conglomerate; the end stone, 3 ft. long, was of limestone; and the 6 in. space between these stones was filled with rough walling of thin, shaley, carboniferous sandstones. The southern

side, x, was composed of a limestone block, 6 ft. 6 in. long, and 10 in. wide, and a smaller one at the end.

In the chamber were found, mixed with the blown sand, stones of various sizes, and a few bones ; but they were in a very rotten condition, and it is doubtful if they were human : any way, they had been frequently turned over, but many centuries ago. We did not disturb the original ground.

Working under the capstone, it was found to be tilted up about 3 ft., so that the southern side was supported on one upright, and the northern side resting at the level of the ground, partly on an evidently fallen supporter and on several small stones, the whole having apparently a most insecure foundation. After clearing the blown sand we came across a very large deposit of sea-shells, consisting principally of mussels, with a few periwinkles, but a total absence of cockles and oysters. They seemed to be of no great age, and there were also a few undoubtedly modern bones with them. Mixed up amongst the shells, and embedded in them, we came across a portion of *The Western Mail* of 1887. These might have been all brought in by rats ; but as there were evident traces of egg-shells along with the mussels, either sea-birds or foxes might have had something to do with it. The *débris* was cleared to the original soil.

As the capstone, weighing about seven tons, was poised so delicately that a very slight push might send it over, we determined not to disturb the foundation, and in order to prevent sheep, etc., from getting under it we filled the hollow space with small stones. Judging from what we saw, we had no doubt but that any interments which may have existed in this central avenue have never been disturbed, and are intact to the present time.

On excavating on the southern side, the chamber B, 8 ft. 6 in. long by 5 ft. wide, was found, formed of three large conglomerate stones ; but one stone was 6 in. longer, and projected under the capstone. These stones



were 3 ft. 6 in. above the natural surface of the ground, and diminished in height towards the south. The end stone was especially short at the eastern corner. The deficiency was filled up by some rough walling similar to that found in the entrance-chamber.

After excavating through the blown sand, a reddish layer was reached, and some 6 in. below this the sandy soil became mixed with blocks of very much weathered mountain limestone of red sandstone conglomerate, with a few sharply edged blocks of old red sandstone, and a considerable number of tile-like slabs of carboniferous sandstone. The first three are native to the place ; but the latter must have been brought from the neighbourhood of Penclawdd or Mayalls, respectively about six miles distant.

In the *débris* were found the remains of a human jaw containing three teeth fixed, namely one molar, two pre-molars, and one molar loose ; also the tooth of a horse, and a fine tusk of a boar, with very many bones of various sizes ; also a small portion of a bone that looked very much like a broken fragment of a tool-handle. A large, compact layer of the shells was again very prominent ; but they consisted, as before, almost entirely of mussels ; only one periwinkle and one limpet were noticed. Several birds' egg-shells were also found here.

As the remains had evidently been disturbed several times, there could be but little doubt that the shells, wherever they came from, did not form part of a former kitchen-midden, and the stone erected over them, but were placed there many centuries after the stones.

Up to this point all the remains we had found had been in a state of the greatest confusion ; but near the level of the ground, as we approached the southern end, we came across two small bones of a human hand, evidently but little disturbed ; and a short distance further, two flat stones, about 1 ft. square. Underneath one were appearances of bones in doubtful order ; but

under the other a large bone, possibly a human humerus, was crossed at right angles over a rib-bone; and as there appeared to be more rib-bones here, and these remains looked as if they had never been disturbed, we determined to leave them intact.

In the trench between the eastern and southern chamber was found a very large deposit of shells, together with the tooth of an ox and some bones of various animals; but as the trench was in all probability made some twelve years ago by Miss Bostock, it shows conclusively that this deposit of shells is quite modern.

A short way off, and resting on the reddish sand, were found three small pieces of brown pottery about half an inch square. They were quite smooth on one side, and rough on the other. What they are we did not know. As they were quite flat, they might have been the bottom of a crock, but could never have been part of the sides: any way, the soil where they were found had not been disturbed for several centuries.

The western end of the main avenue was closed by a large stone, H; but its use seems to us somewhat doubtful. Whether (as is most likely) the large capstone originally rested on the eastern supporters, U and V, or not, it is quite certain it could never have covered the length of the whole avenue. It seems, then, most probable that this is the side-stone of a western chamber.

If any northern chamber existed, it had been destroyed many centuries ago; but it seems likely that the large upright stone, F, a short distance off, is one of its side-stones. It is evidently not *in situ*, since it is resting on the first layer of blown sand. It was a most disappointing stone, as we all thought it formed part of a circle, and expected to find others in the sand-bank. One was found just in the right place; but it, too, appeared to have been originally a side-stone, and had been moved to its present situation after the first irruption of sand.

That this tumulus was intended as the grave of one

or more persons, in very remote ages, is evident; but when, antiquaries may possibly differ, especially as no implements or pottery have been discovered; and whose, at first glance, the answer would seem to be still more debatable; but a fact has recently been discovered which may possibly throw some light on the name of the person to whom the tumulus was erected: and having found the name, a clue may be even got to its age.

The Rev. J. D. Davies, Rector of Llanmadoc, the careful historian of Gower, has, in addition to the numerous discoveries which he has made, added one more, which may possibly be the most interesting of all which he has given us. He has identified various fields near here with the fields mentioned in an old document taken from Mr. G. T. Clark's book,<sup>1</sup> and dated from 1320-1420 (probably the former is the more correct), from which he shows, beyond doubt, that the church and village mentioned in that grant as Sted Warlango, in the Fee of Penmaen, can be none other than the ruined church and besanded village round here.

As the tumulus is situated in the centre of this village, it would almost seem that the latter must have derived its name from the tumulus, especially as the mother parish is called Penmaen (the Head of the Stone). What "Sted Warlango" means is very doubtful. We first thought that the first word was the Saxon "Sted"; but it is now agreed that it must be a corruption of some Welsh word, possibly "Ystrad", and "Warlango" most likely the person's name: any way, we do not despair of solving the mystery of the meaning of this word, and if that is accomplished we may discover the date of the tumulus.

A more detailed account of the excavations is given in the *Transactions* of the Swansea Scientific Society, and either Mr. Charles Henry Glascodine of Cae-Parc, or myself, would be glad to give further information to anybody interested in this discovery.

<sup>1</sup> *Cartæ et Munimenta de Glamorgan.*



Megalithic Sepulchral Chamber, Pennaen, Gower.



## FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

(*Continued from Vol. X, p. 260.*)

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### VII.—CWM.

I WAS unable, in September 1890, to find any original Registers for the parish of Cwm, otherwise Combe, of an early date; but the vicar, the Rev. Thomas Major Rees, produced records from 1730 down to date, which were perfect. In 1886 one of the volumes (a folio of 40 pages bound in rough calf) was found to be missing. It covered the period 1791 to 1812, and contained entries of baptism and burial, and it was owing to an application for a certificate of a burial in 1810 that the vicar discovered the loss. The book had been improperly removed in the time of a former incumbent, and nothing was heard of it until the 5th of October 1888, when it was catalogued for sale by Mr. Charles Herbert, bookseller, of Goswell Road, in the City of London, and afterwards purchased by another bookseller, Mr. Henry Gray, of Leicester Square.

In the following year Mr. Gray thus described it in his price list:—"A certain manuscript on vellum, consisting of a true note and terrier of the glebe lands and tithes belonging to the said rectory, signed by the minister, churchwardens, and principal inhabitants in 1791; baptismal registers from 1791 to 1812, burials from 1791 to 1812." This advertisement was brought to the notice of Archdeacon Williams of St. Asaph, and legal proceedings were taken against Mr. Gray by the Solicitor for the Treasury, with the result that the register was handed over to the legal custodian on the 8th January 1890, at Marlborough Street Police Court.

There is, fortunately, at the St. Asaph Registry, a very good series of transcripts prior to 1710 for this parish, covering the years 1666, 1668, 1670 (two), 1673, 1677, 1679 to 1681, 1683, 1686 to 1688, 1694, 1695, 1698, 1700, 1704, 1706, 1708, and 1709. There is a roll for the year 1710 and so on successively to comparatively recent date, with but few omissions. I made a few extracts chiefly relating to the children of John and Lowry Thomas:—

1666. Petrus filius Joh'is Thomas et Lowrea Hughes ejus uxore baptizatus fuit 1<sup>o</sup> die Octobris.

1668. Edwardus filius Johannis Thomas et Lauriae Hughes uxoris ejus baptizatus fuit 7<sup>o</sup> die Augusti.

1668. Margareta Hughes uxor Hugonis Jones sepulta fuit 13<sup>o</sup> die Octobris.

1670. Elizabeth, daughter of John Thomas and Lowry Hughes his wife, was baptized Mar. 26th.

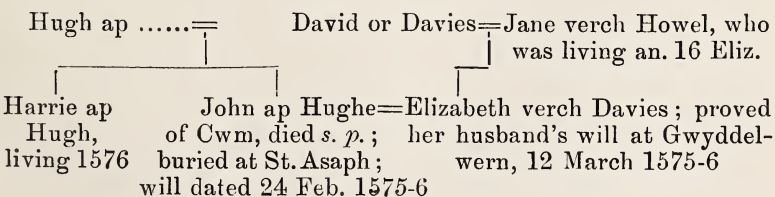
1700(-1). Edvardus Hughes de Caerwys et Ruth Jone de Comb conjugat' 25<sup>o</sup> Januarij.

1709. Lawrea Hughes sepulta 22<sup>o</sup> Octobris.

It is probable that the John Thomas mentioned in the above entries was the same man who, with William Jones, witnessed the will of Hugh Hughes of this parish, which was proved by Jane Roberts, widow, the relict and executrix, on the 19th February 1691-2.

A will of George Wynne of Cwm was proved at St. Asaph in 1675, being the only instance of that surname in the Indexes prior to the reign of George III.

The following persons witnessed the will of John ap Hughe mentioned in the following pedigree:—Robert Gregor, John ap Richard, Gruffith ap Rees ap Gruffith, Rees ap David ap John, and William Davies, clerk.



In a list of all wills and adm'ons in this diocese of the names of Humphreys and Humphrey between 1701 and 1790, there are only these two residents in Cwm parish :

1727. John Humphreys, adm'on.

1728. John Humphreys, inventory.

In this parish resided a family of Parry, who descended from Einion Evall, and bore, for arms, *per fesse sable and or*, a lion rampant counterchanged, armed and langued *gules*. In the reign of James II the head of this family was Richard Parry of Cwm, Esquire, who on the 16th January 1688 entered into a bond for the payment of £30 to William Parry (a stranger in blood, descended from Ednowain Bendew) of Cilowen, in the parish of St. Asaph, gentleman, and the money was eventually paid to the latter's brother and executor, Robert Parry, in 1696.

At Pentre, in this parish, Thomas Mostyn, Esquire, died in 1662, leaving a will dated 17th August 1661, which was proved at St. Asaph.

The Queen, in right of her crown, is, I believe, entitled to the seigniorship of the commons and waste lands in this parish, but I have not yet been able to find any record of the holding of a court.

In 1666 the parish register transcript for this parish was signed by Humphrey Morris, otherwise Maurice, the vicar; in 1668, by Francis Kingson, clerk, for and on behalf of the Rev. John Williams, B.A., the vicar; and in 1671 by Mr. Williams himself.

In the reign of Queen Elizabeth a Thomas Parrie, or Parry, was born in this parish, and became, about 1600, the father of Nicholas Parry of Gray's Inn, barrister-at-law, who was Steward of the Inn from 1626 to 1639, in 1652, 1657, 1658, and 1667. Nicholas Parry, who held at his death the office of Chief Butler of Gray's Inn, was buried on the north side of the church in the parish churchyard of Wrotham, Kent. He had married, in 1659, Anne, daughter of Thomas Segar, of the Heralds' College and of Gray's Inn,

Bluemantle Pursuivant of Arms, and sometime Steward of the Inn, fifth son of Sir William Segar, Knight, Garter Principal King of Arms. The descendants of Thomas Parrie of Cwm had used the following arms without official recognition :—*Argent*, a fesse between three lozenges *azure*. Crest : A stag's head proper holding in the mouth a sprig *vert*. In 1889 they were thus exemplified by the Heralds' College to a descendant of Nicholas and Anne Parry : *Argent*, a fesse in-vested between three escutcheons *azure*, each charged with a lozenge, of the field. Crest : A stag's head proper, gorged with a chain *or*, and pendent therefrom an escutcheon as in the arms ; between the attires a lozenge also, *or*. The will of Nicholas Parry, dated 23rd August 1668, was proved in the Prerogative Court of Canterbury, 13th July 1672, by Anne Parry, widow, the relict (91 Eure). He bequeathed money to the poor of Wrotham and elsewhere in Kent, and of Cwm, as well as to the executors of John Wynne, late of Denbighshire, Esquire, deceased, for the behoof of his "father's poor kindred". The testator had been previously married to Joane, sister of John Skinner and aunt of Margaret, wife of Thomas Canby. Margaret Canby had issue, Parry Canby and Robert Canby, by her said husband.

#### VIII.—ST. ASAPH.

In the Diocesan Registry there are transcripts of the Parish Registers of St. Asaph or Llanelwy only for the following years prior to 1711 :—1666 to 1668, 1672 to 1677, 1680, 1682, 1686, 1690, 1696, 1704, 1706, and 1708 to 1710 ; and it is curious that in the city itself the returns to the Bishop should have been so very infrequent. The reason may have been that, as the vicars choral served the parish church in rotation, it was difficult to make any one of them responsible for the records.

1666. Anne verch Hughes, baptized 12 December.



(This is a specimen of many such imperfect entries in the earlier years, almost useless to the genealogist.)

1675. Robert Roberts and Jane Hughes of Rhyllon, married 14 December.

The original registers are in a much more perfect condition, and from them I made these extracts :—

1644. Henricus filius Johannis Hughes ex ux' Elizabetha Parry bap' fuit 25° Jan.

1648. Elena filia Johanis Hughes p'ochie de Diserth ex Concupina bap'ta fuit in p'ochie ecclesia Assaphen' 1° die 8bris.

1672. David Hughes de Llangerniew et Maria Williams de St. Asaph matrimonio conjun' fuere secundo die Februarij.

1685. Mary Hughes, the wife of Thomas Parry, shepherd, buried y<sup>e</sup> 23 February.

1686. William Hughes of Bryn y Kelyn, and Betty Barns, were married 13th January.

1693. Thomas Hughes, organist of the Cathedral Church of St. Asaph, buried 6th September.

1693. Richard Hughes, porter to Edward Bishop of St. Asaph, buried 8th December.

1696. Evan Pritherch of Abergele parish, and Catherine Hughes of this parish, were married 30th August.

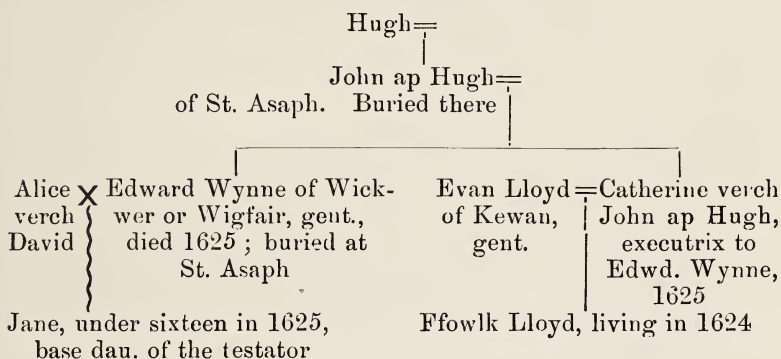
The transcripts for the Bishop were signed in 1668 by Richard Turbridge, clerk, vicar choral ; in 1675 Thomas Foulks, clerk, vicar choral ; and in 1696 by the successor of John Gilbert, clerk, vicar choral, who died in the previous year.

This Rev. John Gilbert made a will on the 24th October 1693, proved in 1695, in which he mentions his godchildren, who were the sons and daughters of the organist and choristers ("singing men") of the Cathedral.

William Rutter, Robert Roberts, Nathaniel Mosse, and Edward Lloyd, were all witnesses to the will of John Pierce, 1695, mentioned in the following pedigree :—

John Pierce, <i>alias</i> Ellin, to whom Pierse of Gwernigron, gentleman. Will dated 30 Jan. 1695-6 ; proved 23 March following at St. Asaph	her husband bequeathed his lands in co. Flint. Marr. sett. about 1670. Executrix, 1696	John Mostyn (clerk), brother-in-law to the testator, 1695	William Rutter (probably the son of Ellin Rutter of Denbigh, who died 1677), <sup>1</sup> brother-in-law to the testator, 1695	
Thomas Pierce, <i>alias</i> Piers, only son ; a minor in 1695, who was to inherit lands at Cashell and Drumcath in Ireland	Sydney, pro- bably of age, and unm. She was living 1695	Anne, under age, and unm. 1695	Mary, under age, and unm. 1695	Jane, under age, and unm. 1695

On the 5th May 1625, at St. Asaph, was proved the will of Edward Wynne mentioned in the following pedigree. It is dated 21st February 1624-5, and mentions his cousin Robert ffoulk, and Jane verch Rees, maidservant to the testator's sister.

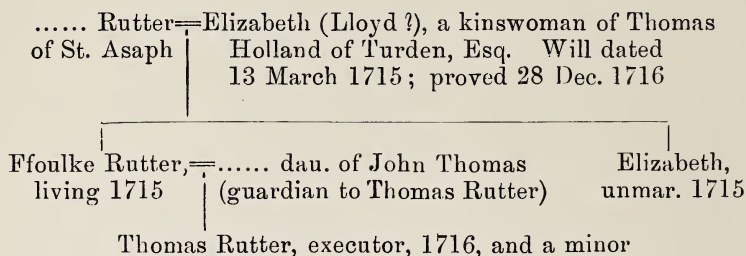


The will was witnessed by Thomas ffowlkes, Hugh ffowlkes, John Lloyd, and the brother-in-law, Evan "Lloid".

Between 1660 and 1729 there were three wills of the name of Rutter proved at St. Asaph. The first was that of Anne Rutter of Gwernigron in this parish, widow, which was dated (nuncupative) December 1669, and proved 25 July 1671 by her daughter Ellin, wife

<sup>1</sup> See next page

of William Savadge, gentleman. The testatrix was the mother of Peter Piers of Gwernigron, gentleman (who, with Richard Turbridge, clerk, witnessed the will), and grandmother of John Piers. Her daughter, Ellen Savadge of St. Asaph, widow, made a will 7 February 1694, which was proved in that year. The second will, dated 14 May 1677, and witnessed by Peter Evan, ffoulke ffletcher, and William Rutter, is that of Ellen Rutter of Denbigh, widow, which was proved 7 July following by ffoulke Rutter, the son and executor. The testatrix had a daughter Anne, a sister Dorothy, a daughter Mary, a son-in-law David Wynne, a daughter-in-law Sydney Rutter, and another son William Rutter (who witnessed the will of Ellen Savage aforesaid). One of these two sons was probably the husband of Elizabeth Rutter of St. Asaph, here mentioned :—



This last will was witnessed by Mary Barnes of St. Asaph, and John Lloyd of Bodfari.

At “Gwerngleveryd” (as it was then spelt) in this parish, William Richard, yeoman, died in 1698-9. His will, dated 19th December 1698, was proved at St. Asaph in the following year.

The Very Rev. William Shipley, Dean of St. Asaph, claimed to be one of the Lords of the Franchise of Rhuddlan : I have been unable to trace any records of a court.

IX.—YSCEIFIÖG.

The parish of Ysceifiog, or Skiviock, has parish registers back to 1662, and there are transcripts in the Diocesan Registry for the years 1666, 1667, 1670 to 1676, 1679 (for which year there are two rolls), 1681 to 1685 (at the latter date the incumbent commences to head each entry with the name of the townships, as "Gellilove-day", "Garneddwen", "Llannucha", "Llanissa", "Trelaun", "Treflanissa", "Trefraith", and "Pryssey"), 1686 to 1692, 1694 to 1696, 1699 to 1704, 1706, and 1708, but they are lost for 1709 and 1710.

1671-2. (Conjugati seu nexu matrimonali conjuncti) Edvardus Jones et Maria Hughes uterq' de præterea nulli Skeifiog ffebr. 5<sup>to</sup>.

1672. Maria Hughes vidua olim uxor Pierce Williams sep' ffebr' 20<sup>mo</sup>.

1673. Johannes filius Gulielmi Hughes de Botvarry et Jonetæ Concupinæ de Skiviocke bapt' 7<sup>br</sup> 12°.

1673. Maria Hughes ancilla sepulta Junij 24°.

1675. (Matrimonia) Johannes Thomas et Elizabetha Hughes uterq' de Skivioge Maij die primo.

1688. Jane verch John uxor Piercei Hughes sepulta 30 Martij (Pryssey).

1690. Maria Hughes uxor Willielmi Thomas de llan sepulta fuit 1<sup>mo</sup> die Junij (Llanisa).

1692. Matr' inter Joh'em Thomas et Victoriam Hughes 20 July.

1699. Hugo Jones et Alicea Hughes nupt' fuere 22° die Sept<sup>bris</sup>.

1704. Edwardus Hughes et Jana Thomas jugo matrimonali subjecti fuere 30° die Octobris.

1708. Roger, son of Hughes (*sic*) and Jane his wife, bapt. 23 May (Trellan).

On the 12th July 1662, Griffith Roger, gentleman, of this parish, obtained a grant, from the St. Asaph Registry, of letters of administration to the estate of his mother, Margaret Hughes of Ysceifiog, widow.

In or about 1660, Anne, daughter of John Hughes of "Carneddwen" in this parish, married and had issue William Williams (who proved his maternal grandfather's will at St. Asaph, 11 July 1685), Henry Williams, Thomas Williams, John Williams, Jane, Mary, and Anne. The mother had a sister Elizabeth, and the latter, with Mary Evans the maidservant, are the only other persons mentioned in John Hughes's will, which was witnessed on the 28th April 1685 by Henry Parry, Evan Griffith, and Hugh Piers. The inventory was taken on the 4th July following by William Roberts and Thomas ap Thomas.

John Parry of "Gellyloveday", weaver, administered to the estate of his maternal uncle, John Hughes of this parish, another weaver, on the 14th April 1691, and Peter Griffith of Ysceifiog, and Richard Williams of Talar, co. Flint, yeomen, were the sureties. The inventory was taken by Peter Davies, Thomas Pierce, and others.

Margaret Venables, of this parish, spinster, married, in 1693, ..... Hughes of Bodfari, bachelor, by licence. The bond, to which Hugh Hughes of Aberwhylar, co. Denbigh, yeoman, Robert Jones of Trerabatt, co. Flint, gentleman, and Thomas ffoulkes of Bodelwithan, yeoman, were sureties, was executed on the 20th October 1693, and is tied up with the wills for that year in the District Probate Registry, St. Asaph.

A bond was executed on the 15th April 1663, for the restitution of the original will of John Hughes of this parish, by Anne verch Robert ap William of Ysceifiog, widow (whose father had been one of the executors), Gruffith Roberts of Llwyndram, gentleman, and Mary Hughes of Gellilovedy, spinster (the testator's sister). The will, dated 5 August 1611, was proved by Matthew Hughes, Griffith ap William, and Robert ap William, the executors, on the 23rd September 1612, at which date the testator's mother, Alice verch Hugh, was living. The witnesses in 1611 were William Lewis, clerk, Rees Wynne, and Thomas Vaughan.



Certain lands in the township of "Garneddwen" belonged to Gruffin, or Griffith Hughes, of Westminster, Esquire, Sergeant of the Ewry to King James I, and were inherited in 1608 by William ap Evan, otherwise William Evans, son of Evan ap William of Ysceifiog, yeoman, deceased. Margaret, daughter of Thomas ap John Irrion (a minor), was in remainder, whom failing they were to pass to the parish. Griffith Hughes died in February 1607-8, and his will was proved by the said William Evans.

John Lloyd of Llysycod, gentleman, William Roberts of Llwyndrame, gentleman, William Hughes of Dymarchion, yeoman, and Ellice Roberts of Gelliloveday, gentleman, as trustees, held in 1701 lands in Tre'r llan which had been the property of Pierce Hughes of Gelliloveday, gentleman, whose will, dated 12 July 1701, was witnessed by Robert Roberts, Thomas Morris, and William Roberts.

On the 3rd August 1713, John Williams of Carneddwen, gentleman, administered to the estate of his mother, Elizabeth Davies, otherwise Hughes, of this parish, widow. The surety to the bond was Henry Parry of Ysceifiog, yeoman, who uses a notarial seal (impressions of which are frequently found at St. Asaph about this date), bearing the bust of a man with long flowing hair, and a star of some order on his breast, with the legend, "Duke Amand." Another seal much used in the Registry at the same time bore the legend, "Tout pour vous", and represented a crown on a cushion between a sceptre on the left, and an orb on the right, above which were two winged hearts.

Roger Mostyn, junior, of Cilcen, Esquire, married Jane, daughter of David Hughes of Ysceifiog, gentleman (who died in 1729), and had, with other issue, two daughters, Margaret and Elizabeth. Certain lands at Cuddington, co. Chester, were held in trust for the second son of this marriage, by Samuel Mostyn of Calcot, co. Flint, Esquire, and Jane Mostyn's paternal

uncle, Thomas Hughes of St. George, co. Denbigh, gentleman.

The Bishop's transcripts for this parish for 1665 to 1674 were signed by the Rev. Elisha Ashpoole, the vicar, who was buried at Ysceiflog, 22 March 1679-80. The Rev. Thomas Baker was here in 1700-1.

The Crown has been held to be Lord Paramount of the Lordship or Hundred of Coleshill, co. Flint, and the owner of the soil, the residue of the commons and the waste lands in the parishes of Ysceiflog and Nannerch.

About the year 1660, Amy Ellis, daughter of Matthew Ellis of Overleigh, co. Chester, married Roger Hughes of Ysceiflog, gentleman, and had issue Matthew, Hugh, and Robert. She died in 1673, having survived her father and predeceased her husband, and a grant of letters of administration was issued from Chester on the 12th July 1673.

On the 26th March 1651, Peter Williams of Ysceiflog, gentleman, who had married Mary Hughes, lent to one Peter Hughes the sum of £56 on a mortgage of certain land in this parish. At Peter Williams' death, in 1661, the land was inherited by his son, Hugh Piers of Ysceiflog, who had a son and heir-apparent, Piers Hughes, then living.

1663. Nuncupative will of Anne Griffith of Ysceiflog, spinster, dated March 1663.

1667. Letters of administration of the estate of David Piers of Ysceiflog, gentleman, granted to Emme Piers, otherwise Hughes, of Pryssey, widow, the relict. Sureties:—Piers Williams of Mertyn Isglan in Whitford, gentleman, and Hugh Thomas of St. Asaph, inn-keeper.

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## UNEXPLORED ECCLESIASTICAL RUINS IN CARMARTHENSHIRE.

BY H. C. TIERNEY (EDITOR OF "THE WELSHMAN").

SOME twelve months ago or more the Editor was good enough to insert a short communication of mine on the subject of three ruined chapels which I had discovered (?) in East Carmarthenshire, and which have never, to my knowledge, been examined by anyone representing the Cambrian Archæological Association. In company with a few friends I had lately the privilege of inspecting the whole of these remains, and perhaps I may be allowed to tell briefly all I learned concerning them. As I know little or nothing of architecture, my description will necessarily be very imperfect, but I forward to the Editor with this communication some photographs taken by Mr. Arthur J. Jones, 17, Union Street, Carmarthen, who kindly accompanied me for this purpose on the occasion of my late visit.

The chapels in question are situated about three miles from each other, and follow an almost straight line on the eastern side of the Gwendraeth Valley at its upper or northern end. Two of them (Capel Herbach and Capel Begawdin) are of much the same character, and very possibly of the same date. The third—Capel Dyddgan—is in most respects quite different from the others. The two former are built in very secluded spots, and although the little grove that completely hid Capel Begawdin is now partly cut down, a stranger might pass within a hundred yards of it, or Capel Herbach, without suspecting the existence of either. Capel Dyddgan stands on high and tolerably open ground, and its tower alone would have been too conspicuous to render concealment possible, had anyone wished to conceal it. The two chapels first named

were small oblong buildings, without chancel or transept, and had at the west end little belfries not unlike those seen in several small churches in Wales at the present day. Capel Dyddgan was larger than both these put together, had a rather long chancel, and a somewhat imposing square tower at the west end, with a neat porch underneath. It is impossible now to tell what the windows in the north and south walls of Capel Dyddgan were like. One that is tolerably preserved is so narrow that at the outside it looks like a slit in the wall only a few inches in width. The mode of lighting the nave seems to have been peculiar, for the window in the west wall of the tower has one just opposite on the east side, as if the light had to pass through the tower before it entered the lower part of the church. The greater part of the tower is fairly well preserved, but several feet from the top there are a couple of irregular openings in the walls, which look as if a piece of artillery had been discharged at that part of the church. I could find no tradition about Capel Dyddgan. One man who has lived close by for fifty years told me that the oldest people he remembered "always said they knew nothing about it", and that the ruin had been always in just its present state, so far as anyone could tell. The tradition about Capel Herbach and Capel Begawdin is that they were "Catholic chapels". "There is no doubt", several persons told me, "that these places belonged to the Catholics." Some of my informants appeared to repeat this as a tradition pure and simple, and others pointed to the remains of holy-water stoups and the wells (said to be holy wells) inside or close to the doors. More than once I asked, "What do you mean by calling them Catholic chapels? Is it the tradition that they have never been used since the Reformation?" To this I could not get intelligent replies, but the suggestion evidently failed to satisfy some local people. They "could not say", and a few seemed to have a vague notion that the chapels were used in post-Reformation







Capel Herbach.  
*W. end, inside.*



Capel Herbach.  
*W. end, outside.*

times by people who refused to accept the religious changes of the Tudor period.

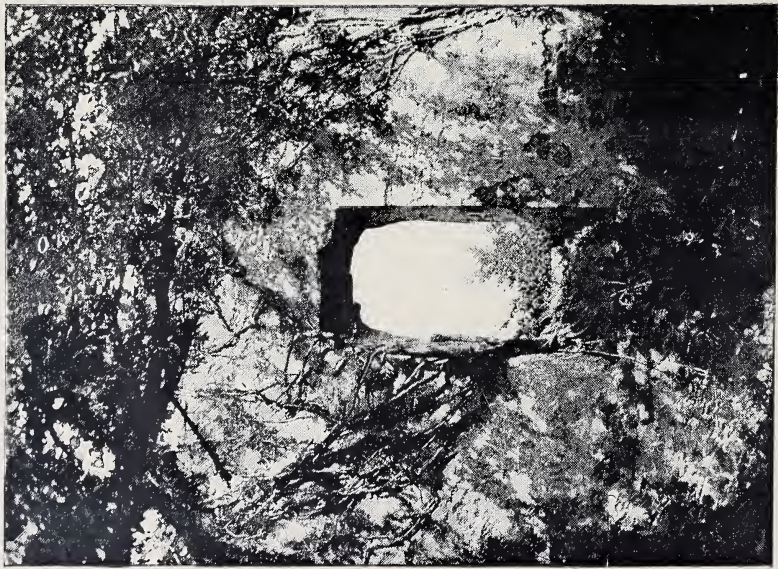
I think the best way to see all the chapels in the shortest possible time is to begin with Capel Herbach. The drive from Carmarthen will be 8 or 9 miles, through Llanddarog and past Porthyrhyd. If visitors who come by L. and N. W. train prefer getting out at Llanarthney station, the drive will be only half that distance, or less. Coming either way, you keep Porthyrhyd on the right, and stop, a short distance beyond it, at a wayside inn well known round the country-side as "The Mansel." Here you will be directed to Capel Herbach, which is reached in a few minutes by turning up a narrow road to the left. In a little nook at the bottom of a pretty dingle the ivy-covered ruin stands among trees and copse on the margin of a brook. The door at the west end, with the narrow window above it, and the little belfry surmounting all, is pretty well preserved. The greater part of the south wall remains, but there is very little of the building standing beyond this. Two or three feet of the bottom of the east wall still exist, but this is mostly hidden by poultry-houses erected by the occupiers of the cottage-farm adjoining the chapel. An architect, who had seen both this place and Capel Begawdin, might possibly be able to "reconstruct" the eastern end of the former from that of the latter. There are several curious little openings in the walls of both chapels. The principal one, still visible at Capel Herbach, is 40 in. by 12, square below, and ending in a triangle at the top. It would have been two or three feet from the altar on the north side. Mr. H. J. Williams, Nott Square, Carmarthen, who as a boy used to play here, remembers an old holy-water stoup, of which I could find no trace. He also remembers a well in the floor. This is now closed up, but there is still a copious supply of cold crystal water, which never fails in the longest drought. It finds an outlet through an ancient stone spout to the south of the door in the west end, and

people who have sprains or broken bones continue to come here and hold the injured limb under this spout. The water now finds a channel under the present level of the floor. Mr. Williams remembers when it was the overflow from the well that passed through the spout, which appears to be as old as the chapel itself. The inside measurement of Capel Herbach is only  $37\frac{1}{2}$  ft. by 16 ft. The door is 5 ft. 10 in. high, and only 3 ft. wide, measured from the inside of the moulding. The window above is about 9 or 10 in. wide, and about 3 ft. 6 in. in the perpendicular. It ends at the top in a pretty design, which I should call Gothic. Part of the south wall, from the top of which a little ash-tree has grown, is 13 ft. high from the present level of the floor, which is covered with stones and rubbish.

We return now to the main road, just beyond "The Mansel", and soon come to a turning on the left. A drive of a couple of miles over a narrow parish road southwards takes us to Capel Begawdin, which is still so perfect that it can hardly be called a ruin in the sense in which the word is applied to the other two churches. There are still many trees about, and a lot of scrub, and the old walls look very picturesque as seen through the abundant foliage which shades them inside as well as out. Two crooked and twisted little oak-trees, 30 or 40 ft. high, grow from the top of the north wall. Formerly the neighbours thought these trees had their roots in the upper courses of the wall, but they now appear to go down almost or quite to the foundations. Latterly their expansion has thrown down part of the wall inside, exposing the hitherto hidden trunks. The approach to Capel Begawdin on the north side is quite a marsh. The well which stood close to this wall, and others at the west door, are almost choked up at present, and the springs insist on finding an outlet somewhere. The internal measurement of this chapel is only 28 ft. by  $15\frac{1}{2}$  ft. The door is about  $3\frac{1}{2}$  ft. wide by  $5\frac{1}{2}$  ft. high. The Gothic door and window and the belfry are very much like those last







Capel Begawdin.

*E. end, inside.*



Capel Begawdin.

*W. end, inside.*

described, but the window is wider, and of somewhat different style. I think the door-moulding is also a little different, but these are things which I do not attempt to describe. Far more than I can tell will be gleaned from the photographs. There was a few years ago a fine holy-water stoup on the right as you enter, but a youth in the neighbourhood broke off the bowl and carried it away. It is said that there are some hopes of its being recovered. The freestone block, from which the bowl was broken, is yet plain to be seen. On the other side of the door (also inside) there is, 5 or 6 ft. from the ground, a wall-opening about  $4\frac{1}{2}$  ft. by 3 ft., which probably formed a niche for a statue. In a broken part of the east wall, just where the altar must have stood, we found a bird's nest—apparently a blackbird's—reminding one of the Psalmist's words about the sparrow and the turtle. The east window is a plain, rectangular opening, 5 ft. 9 in. from top to bottom, 3 ft. wide at the outside, and 3 ft. 9 in. at the inside of the wall. We could find no signs of tracery or even a mullion in the middle. I suppose, however, there must have been a mullion, and that the window was something of the double-lancet class. The place is very old, no doubt, but it can hardly be supposed to go back to a time when the east window of a church would be merely a square opening in the wall. The base of the window appears to have sloped down rapidly for a distance of 3 ft., and the bottom of the slope must have been, I think, almost on a level with the top of the altar. At the meeting of the north and east walls, which would be the left-hand corner as you face the site of the altar, may be seen a shelf of slaty stone, and out of the rubbish with which it is covered a vigorous young ash-sapling now grows. We cleared away some of the earth, etc., and as we were not able to pull out the young tree by the roots, I fancied it was growing out of a deep hole, and that there might be a piscina there. We could not wait to settle this question, but it seemed that the roots had found

a lodgment in the wall, and I believe the piscina theory will not hold. There is some kind of tradition that a burying-ground once existed in the field on the south side of the chapel.

Through a couple of fields we make our way back to the road, or rather lane, and, after another drive of some three miles along the side of the hill through the limekiln country, past Crwbin, keeping Llangendenne to our right down in the valley, we come in sight of Capel Dyddgan. I have not much to add concerning this ruin. Most of the tower, and perhaps half the north and south walls of the nave, remain, but the chancel is nearly all gone, though the foundations are easily traced. The ground inside is covered with heaps of stone and mortar, out of which quite a little grove of trees grows. Approximate internal measurements :— nave, 38 ft. by 17 ft. ; chancel, 22 ft. by 14 or 15 ft. ; tower (outside), 17 ft. by 12 ft. Between the porch and the nave inside there are some curious wall-openings ; and some projecting masonry (possibly including a holy-water stoup) appears to have been broken off purposely. This building (notwithstanding the absence of traditions amongst the few people I saw) appears to me less ancient than the other two, but some architectural knowledge would be necessary to enable one to speak decisively on that point. I shall be happy to give any further help or directions I can to intending visitors.

*P.S.*—Among a few local students of antiquities there has been much discussion about the meaning of the names which these three chapels bear, especially the word “Begawdin”. It is generally spelled as I have spelled it, but all who live in the immediate locality pronounce it “Begewdin”. It may be remarked that a little way off there is a place named Begefern. Is the “Bege” a prefix common to both names ? In both, of course, the *g* sounds hard.



## THE NORWICH TAXATION, A.D. 1253.

## THE DIOCESE OF BANGOR.

BY THE VEN. ARCHDEACON D. R. THOMAS, F.S.A.

AT a former meeting of the Association (Cowbridge, 1888) I read a Paper on this Taxation of the Diocese of Llandaff. On the present occasion I propose to add a short one on that of Bangor.

Pope Innocent IV granted to Henry III in 1253 the tenths of all ecclesiastical incomes in England and Wales for the space of three years, to enable him to carry out his proposed expedition to the Holy Land. The Pope, however, dying that year, his successor, Pope Alexander IV, renewed the grant, *per idem triennium*, by a Brief, dated at Naples, the 28th of March 1254 : the period to date from the King's starting on the expedition (Theiner's *Monumenta Vaticana*, p. 25). On the 17th May following, the King issued Letters Patent appointing the Abbot of Westminster to collect, besides other dioceses, *per Menevens' Landavens' Bangor' et Sti. Asaph civitates et dioceses* (Haddan and Stubbs' *Councils and Eccles. Documents*, i, 481), *i.e.*, through the four Welsh dioceses. But the chief charge was laid upon Walter de Suthfield, Bishop of Norwich ; hence the record is variously called the *Norwich Taxation*, *Pope Innocent's Valor*, and the *Vetus Valor*, to distinguish it from the later ones of Pope Nicholas, A.D. 1291, and the *Nova Taxatio* of 1318.

This Taxation, although mentioned in the Introduction to the *Taxatio Ecclesiastica Angliæ et Walliæ*, A.D. 1291, which was published by command of King George III in 1802, was never published ; nor was any copy of it known to exist, as far at least as relates to the dioceses of Wales, until some six years ago. Mr. E. Rowley Morris discovered in the British

Museum Cotton Collection (Vitellius, C. x, fol. 104 *et seq.*) a MS. which he rightly conjectured to be the missing record, a portion of which, relating to the Diocese of St. Asaph and the Deanery of Arustley in Bangor, was printed, with some valuable notes by the Editor, in the *Montgomeryshire Collections*, 1887, vol. xxi, 331 *seq.*

The Taxation is of great interest and importance, for it is not only the earliest known systematic account of the parishes and their value, but it is also, as far as it goes, much more full than that of 1291. In Anglesey seventy-two churches are enumerated as against thirteen in the latter; in Carnarvonshire thirty-seven as against eleven; in Merionethshire eight against two; in Denbighshire fourteen against six; and in Montgomeryshire seven against two. On the other hand, whereas no "portions" are noted in this Norwich Taxation, there are several such in the other. The reason of this is, not that they did not exist at the earlier date, but that they were so small in value as not to be liable to the taxation; whereas at the latter some of them had been united in accordance with the injunctions of Archbishop Peckham, who in A.D. 1284, after stating "his belief that divine worship and ecclesiastical duty, and the instruction of the young in grammar, and of the laity in faith and morality, had decayed, because the Church property was divided into such meagre 'portions' that neither the portionists could keep residence, nor the vicars bear their parochial burthens, ordained that the said divisions, no matter how ancient, were contrary to law and gospel, and should be for ever abolished on the death of their then holders."<sup>1</sup> In some cases it may have been simply that their increased value brought them within the limit of the Taxation.

Before entering into the details of the Taxation, it is worthy of notice that while the grant of the tenths was made by Pope Innocent, and renewed by his successor,

<sup>1</sup> *Councils and Eccles. Documents*, i, 564.

Pope Alexander IV, it is the King that appoints the commissioners to collect them, and that not only in England, but in Wales also; and this thirty years before the final conquest and the annexation of the Principality. It appears that in 1241, David, Prince of Wales, the son of Llewelyn ap Iorwerth, had sworn allegiance to Henry III, and that in 1244, according to Matthew Paris, he had intrigued with Pope Innocent IV to hold his Principality from him, being in terror of Henry's threatened invasions. He persuaded the Pope, "non sine maximæ pecuniæ effusione", to take up his cause, and, through the Abbots of Aberconway and Cymmer, to summon Henry before them to answer for breaking the truce agreed upon. The King was exceedingly angry, and resolved to punish the Prince. "Quod cum cognovisset dominus Papa con-niventer hæc omnia dissimulabat, præmio tamen quod acceperat ab ipso David non restituto."<sup>1</sup>

It was this worldliness of the See of Rome, and the barter of the high authority she had obtained as a champion of right, for considerations of worldly policy, that alienated so many, even of her own children, and caused Grosteste, the Bishop of Lincoln, at this very time, to protest against her action.

It is not stated who were the commissioners for the diocese; but for the Cathedral the Taxation was drawn up by William the Dean, and Masters Cadwgan and Llewelyn, Canons of the same. Under the Deans, Browne Willis, in his *Survey of the Cathedral Church* in 1721, has this name, but wrongly dated. "After him (Kyndelw) William, who is omitted in *Le Neve*, occurs as Dean, and as such subscribed, *Anno* 1291, at making the Taxation of this Church and diocess." But neither in his own transcript (p. 200), nor in the volume published by authority in 1802 of that Taxation, does the name occur, so that I suspect he has misplaced him in 1291 instead of 1253. Of the two Canons we have no other notice.

<sup>1</sup> Haddan and Stubbs, i, 471.

It may be noted here that whereas the Taxation of 1291 is given in £ s. d., this, the Norwich one, is given in marks.

No account is given of the Bishop's income (he was at the time a refugee in England), nor of those of the Dean and Archdeacons, while that of the Canons is summarised in one line, "Om'ia bona p'd'c'e ecc'e taxant' ad xxii m<sup>ra</sup> dimid' De'a xxxs.

The Deaneries enumerated are those of Kenrech (Cantref) and Dindathay in Anglesey; corresponding to the modern Llifon, Menai, Malltraeth, Tyndaethwy, Talybolion, and Twrcelyn; Arllechwedd and Lleyllyn in Carnarvonshire, Estimaner in Merionethshire, Dyffryn Clwyd in Denbighshire, and Arustley in Montgomeryshire.

Three Deaneries only are missing, viz., Arvon and Eifionydd in Carnarvonshire, and Ardudwy in Merionethshire.

In the enumeration each parish is given independently, whereas now many of them are grouped together. Thus in Lleyllyn we have twenty-three separate churches in 1253; while the twenty-seven parishes of the present day are grouped under fifteen incumbents. We have not yet been able to identify the following, Lyonou,<sup>1</sup> Nerremium, Wilbotimas, and Guntyr<sup>2</sup>; but they may represent one or other of the missing Llanfaelrys, Rhiw, Llandegwning.

The Deanery of Arustley has exactly the same seven parishes, and describes "Llanguric" as belonging to the Cistercians (appropriated to Strata Florida), and Carno to the Knights Hospitallers.

The Deanery of Arllechwedd corresponds with the present day minus Conway, Llandudno, and the modern Capel Curig, Glanogwen, St. Ann's, Trefriw, and Penmaenmawr. Dwygyfylchau is noted as Cistercian. Both it and Conway were appropriate to the Abbey of Aberconway.

<sup>1</sup> "Lewenam" occurs in Roll 29 Hen. VIII, Augmentation Office, among the properties of the Monastery of Bardsey.

<sup>2</sup> "Nantgondy" (*Ibid.*) for Llangwnodl. (*Arch. Camb.*, I, ii, 75.)

Of the possessions of the religious houses themselves no valuation is made; probably they were exempt from the Taxation.

In the accompanying record I have inserted within brackets the present representatives, and in some cases the names of *extinct capellæ*.

## EP'ATUS BANGOR.

*Lleyn.*

Ecc'a de Awbindarun (*Aberdaron*) vili., dec'a xiiis.  
 Ecc'a de Lyonou i m'r'a, de'a xvid.  
 Ecc'a de Din (*Dencio*) viiis., de'a viiid. ob.  
 Ecc'a de Brintroes (*Bryncroes*) xs., de'a xiid.  
 Ecc'a de Maldeyn (*Meyllteyrn*) xxs., de'a xvis. (*sic*)  
 Ecc'a de Penlec (*Penllech*) xxs., dec'a xiid. (*sic*)  
 Ecc'a de Tutvelhant (*Tudweiliog*) xs., de'a xiid.  
 Ecc'a de Tut Dey (*Llandudwen*) xs., de'a xiid.  
 Ecc'a de Edern (*Edeyrn*) i m'r'a, de'a xvid.  
 Ecc'a de Newin (*Nevin*) lxs., de'a vis.  
 Ecc'a de Lan Vaur (*Llannor*) xls., de'a iiis.  
 Ecc'a de Pistiris (*Pistyll*) viiis. iiid., de'a ixd.  
 Ecc'a de Caruethut (*Carnguwch*) xxd., de'a iid.  
 Ecc'a de Abher (*Abererch*) iiis., de'a iiid. ob.  
 Ecc'a de Nyremium (.....) viiis. iiid., de'a ixd.  
 Ecc'a de Wilbotimas (*Bottwnog* ?) xxd., de'a iid.  
 Ecc'a de Hacuslet [*? Liacuslet*] (*Llanfihangel Bachellaeth*) i m'r'a,  
 d'a xvid.  
 Ecc'a de Lanredeant (*Llanbedrog*) xxxd., de'a iiid.  
 Ecc'a de Lanekiant (*Llanengan* or *Llangian*) xls., de'a iiis.  
 Ecc'a de Lan Crin (*Bodferin*) iiis., de'a iiid. ob.  
 Ecc'a de Guntyr vs., de'a vid.  
 Ecc'a de Lan Pestin (*Llaniestyn*) xls., de'a iiis.  
 Ecc'a de Kadiant (*Ceidio*), vs., de'a vd.

S'ma xxiili. xvis. vid.

De'a xlvs. viid. ob. q'a.

*Arustly.*

Ecc'ia de Landinan (*Llandinam*) ii m'r'a  
 Cap'lla de Lanidloes (*Llanidloes*) i m'r'a  
 Cap'lla de Lanwennit (*Llanwnog*) i m'r'a  
 Cist' ord'is'.—Ecc'ia Lanberit (*Llangurig*) que est monachor' cist'  
 ord'is ii m'r'a



Hospic' Ecc'ia de Carno que est hospic' i m'r'a, dec[a  
Ecc'ia de Treneglos (*Trefeglwys*) i m'r'a, dec'a  
Ecc'ia de Penestrewit (*Penstrowed*) vs., dec'a vid.

S'a exis. viiid.

De'a xiis. iid.

*Arlecweth (Arllechwedd).*

Ecc'ia de Andegay (*Llandegai*) ii m'r'a, decima iis. viiid.  
Ecc'ia de Anlegbyt (*Llanllechid*) iii m'r'a, de'a iiis.  
Ecc'ia de Aber (*Aber*) ii m'r'a dimid', dec'a iiis. iiiid.  
Ecc'ia de Donmeyr (*Llanfair Fechan*) ii m'r'a, dec'a iis. viiid.  
Cist'.—Ecc'ia de Duygenelby (*Dwygyfylchau*) i m'r'a, dec'a xvid.  
Ecc'ia de Geffin (*Gyffin*) ii m'r'a, dec'a iis. viiid.  
Ecc'a de Angelin (*Llangelynin*) i m'r'a, dec'a xvid.  
Ecc'a de Caerun (*Caerhun*) ii m'r'a, dec'a iis. viiid.  
Ecc'a de Wanberder (*Llanbedr*) xs., dec'a xiid.  
Ecc'a de Treffrim (*Trefriw*) xs., dec'a xiid.  
Ecc'a de Wanrecwyn (*Llanrhychwyn*) xs., dec'a xiid.  
Ecc'a de Betus (*Bettws*) xs., dec'a xiid.  
Ecc'a de Doluythelan (*Dolwyddelan*) xs., de'a xiid.  
Templ'.—Ecc'a de Pennam'achno (*Penmachno*) ii m'r'a, de'a iis.  
viiid.

S'a xiiii. iis. iiiid.

De'a xxviii. iiiid.

*Kenrech.*

Ecc'a Rossuir' (*Rhosfair*, i.e., *Newborough*) ii m'r'a dimid', dec'a  
iis. viiid.  
Ecc'a de Kellenant (*Celleiniog*) ii m'r'a, dec'a iis. viiid.  
Ecc'a de Llangaffo (*Llangaffo*) xs., dec'a xiid.  
Ecc'a de Llanweyr (*Llanfair yn y Cwmwd*) vs., dec'a vid.  
Ecc'a de Llandidan (*Llanidan*) iii m'r'a, dec'a vs. iiiid.  
Ecc'a de Llandether (*Llanbedr Goch*) i m'r'a, dec'a xvid.  
Ecc'a de Llandaniael Wab (*Llanddaniel Fab*) i m'r'a, dec'a xvid.  
Ecc'a de Skeyant (*Llanfihangel Ysceifiog*) i m'r'a, dec'a xvid.  
Ecc'a de Llangeum (*Llangefni*) i m'r'a, dec'a xvid.  
Ecc'a de Gatroke (.....) i m'r'a, dec'a xvid.  
Ecc'a de Trecgaem (*Tregaiian*) dimid' m'r'a, dec'a viiid.  
Ecc'a de Hyrdretheyt (*Hirdrefaig*) dimid' m'r'a, dec'a viiid.  
Ecc'a de Aberfran (*Aberffraw*) iii m'r'a, dec'a vs. iiiid.  
Ecc'a de Nangoewen (*Llangwyfan*) xxs., dec'a iis.  
Ecc'a de Comissant (*Llantrisant Comissoq*) xs., dec'a xiid.  
Ecc'a de Treltoen (*Llanfihangei yn Nhywyn*) dimid' m'r'a, dec'a  
viiid.

Ecc'a de Wpulh (*Llanfair yn Neubwll*) dimid' m'r'a, dec'a viiid.

Ecc'a de Roscolyn (*Rhoscolyn*) i m'r'a, dec'a xvid.

Ecc'a de Kelewyant, xs., dec'a xiid.

Ecc'a de Lanlibrant (*Llanllibio*) xs., dec'a xiid.

Ecc'a de Keytiant (*Ceirchiog*) dimid' m'r'a, dec'a viiid.

Ecc'a de Llansanu' (*Llansadwrn*) xxs., dec'a iis.

Ecc'a de Gauredant (*Gwaredog*) iiiis. dec'a iiiid. ob' q'a

Ecc'a de Leccanwey (*Llechcynfarwy*) iiiis., dec'a xvid. ob' q'a

Ecc'a de Henhegliss (*Heneglwys*) xs., dec'a xiid.

Ecc'a de Ledewigan xxs., dec'a iis.

Ecc'a de Kareckkeyweyr (*Cerrigceinwen*) xs., dec'a xiid.

Ecc'a de Tredeyt (*Trefdraeth*) ii m'r'a, dec'a iis. viiid.

Ecc'a de Eglaisheyl (*Eglwysail*) xs., dec'a xiid.

Ecc'a de Llanwenyant iiis., dec'a iiiid. ob'

Ecc'a de Calielhin dimid' m'r'a, dec'a viiid.

Ecc'a de Llanbeulan (*Llanbeulan*) ii m'r'a, dec'a iis. viiid.

Ecc'a de Trewas, xs., dec'a xiid.

Ecc'a de Beyr (*Rhosbeirio*) iiiis. dec'a iiiid. ob'

Ecc'a de Llethelket (*Llechylched*) dimid' m'r'a, dec'a viiid.

Ta]xac'o bonor' temp'aliu' ecc'e Cathedr' Bangor' f'c'a p'  
Will'm eiusdem ecc'e Decan', [m]ag'rum Cadducanu' & Quehnu'  
eiusdem ecc'e Canonicos, Jur'.

Om'ia bona p'd'e ecc'e taxant'r ad xxii m'r'a dimid', de'a xxxs.

Sm'a xvli.

Dec'a xxx sol.

(*Dyffryn Clwyd.*)

Ecc'a de Lanenys (*Llanynys*) x m'r'a, dec'a i m'r'a

Ecc'a de Lanrayadyr (*Llanrhaiadr*) v m'r'a, dec'a dimid' m'r'a

Ecc'a de Lanweyr (*Llanfair*) v m'r'a, dec'a dimid' m'r'a

Ecc'a de Lanelidem (*Llanelidan*) iii m'r'a, dec'a iiiis.

Ecc'a de Dernmey (*Derwen*) i m'r'a, dec'a xvid.

Ecc'a de Calocaynant (*Clocaenog*) i m'r'a, dec'a xvid.

Ecc'a de Lammitant (*Llanfwrog*) i m'r'a, dec'a xvid.

Ecc'a de Lanruth (*Llanrhydd*) i m'r'a, dec'a xvid.

Ecc'a de Lampedir (*Llanbedr*) i m'r'a, dec'a xvid.

Ecc'a de Langelhanal (*Llangynhafal*) i m'r'a, dec'a xvid.

Ecc'a de Landernant (*Llandyrnog*) xxs., dec'a iis.

Ecc'a de Langeifin (*Llangwyfan*) xs., dec'a xiid.

Ecc'a de Laneban (*Llanychan*) xs., dec'a xiid.

Ecc'a de Wenechdit (*Elfenechtyd*) xs., dec'a xiid.

S'm'a, xxili. xvis. viiid.

D'a, xliiis. viiid.

*Dindathay (Tindaethwy).*

Ecc'a de Penmon (*Penmon*) viii. xiiis. iiiid., dec'a i m'r'a  
 Ecc'a de Lanways (*Llanfaes*) ixli. vis. viiid., dec'a xviiis. viiid.  
 Ecc'a de Langoet (*Llangoed*) viiis. xd., dec'a xd. ob'  
 Ecc'a de Dinsillu (*Llanfihangel Tynsylvwy*) iiis., dec'a iiiid. ob'  
 Ecc'a de Lanyustin (*Llaniestyn*) iiis., dec'a iiiid. ob'  
 Ecc'a de Cragthoet, iiis., dec'a iiiid. ob'  
 Ecc'a de Tref'os (*Treffos*) ii m'a, dec'a iis. viiid.  
 Ecc'a de Landegnan (*Llandegfan*) i m'a, dec'a xvid.  
 Ecc'a de Portan, iiis. vd., dec'a vd. q'a  
 Ecc'a de Pwllgunyl (*Llanfair Pwllgwynnyll*) iiis., dec'a iiiid. ob'  
 Ecc'a de Pennininit (*Penmynydd*) iii m'a, dec'a iiis.  
 Ecc'a de Mathaurarn (*Llanfair Mathafarn*) ii m'a, dec'a iis. viiid.  
 Ecc'a de Landennan (*Llanddyfnan*) xls., dec'a iiis.  
 Ecc'a de Pentrayth (*Pentraeth*) ii m'a, dec'a iis. viiid.  
 Ecc'a de Tellelin (*Talyllyn*) iiis. vd., dec'a vd. q'a  
 Ecc'a de Amile (*Amlwch*) iiiili., dec'a viiis.  
 Ecc'a de Lanellen (*Llaneilian*) ii m'a, dec'a iis. viiid.  
 Ecc'a de Landewredant (*Llandyfrydog*) i m'a iiis., dec'a xxid. q'a  
 Ecc'a de Lanaur (*Llanfairynghornwy*) xxxvs. vid., dec'a iis. vid.  
 ob'  
 Ecc'a de Borhenrit (*Bodewryd*) iiis. vd., dec'a vd. q'a  
 Ecc'a de Hescallant (*Yskallog, Ysceifiog*?) iiis., dec'a iiiid. ob'  
 Ecc'a Kadamen (*Coedanna*) viiis. xd., dec'a  
 Ecc'a de Treubarth (*Llanfihangel, Tre Beirdd*) viiis. xd., dec'a  
 Ecc'a de Danarn (*Bodafon*) viiis. xd., dec'a  
 Ecc'a de Nant, xviis. ixid., dec'a  
 Ecc'a de Lanwran (*Llanfwrog*) xis. vid., dec'a  
 Ecc'a de Lanwahllu (*Llanfaethly*) xis. vid., dec'a  
 Ecc'a de Lanruthalat (*Llanrhyddlad*) viiis. xd., dec'a  
 Ecc'a de Lanweyt (*Llanfairynyhornwy*) xviis. ixid., dec'a  
 Ecc'a de Lanrucris (*Llanrhwyrus*) vis., dec'a  
 Ecc'a de Lanwethil (*Llanfechyll*) ii m'a, dec'a  
 Ecc'a de Sc'i Pat'cii (*Llanbadrig*) iii m'a, dec'a  
 Ecc'a de Lanflewini (*Llanflewini*) xviis. ixid., dec'a  
 Ecc'a de Lanwalat (*Llangadwaladr*) viiis. xd., dec'a  
 Ecc'a de Lanuolo (*Llanfaelog* or *Llangwyllog*) viiis. xd., dec'a  
 Ecc'a de Lanugeyl (*Llanfugail*) iis. iiiid., dec'a  
 Ecc'a de Lanwacreth (*Llanfachreth*) ii m'a, dec'a

Summa xlvi. xiiis. id.

Dec'a iiiili. xiiis. vd.

*Merionid.*

Ecc'a de Thewyn (*Towyn*) xls., dec'a

Ecc'a de Lankell'm (*Llangelwynin*) xxs., dec'a

Cist'.—Ecc'a de Lanegrin (*Llanegryn*) que est mona' cist' xxs.,  
dec'a

Ecc'a de Dolkelew (*Dolgelly*) xxs., dec'a

Ecc'a de Landacreyt (*Llanfachreth*) xxs., dec'a

Ecc'a de Penhal (*Penal*) xxs., dec'a

Ecc'a de Mar' (*Tallylyn?*) xxs., dec'a

Ecc'a b'i Michael' (*Llanfihangel*) dimid' m'r'a, dec'a

S'a viiili. vis. viiid.

D'a xvis. viiid.

A CONTRIBUTION  
TO THE  
HISTORY OF THE PRÆMONSTRATENSIAN  
ABBEY OF TALLEY.

BY EDWARD OWEN, ESQ.

(*Continued from Vol. X, p. 325.*)

THE possessions of the dissolved Monastery vested in the Crown in accordance with the terms of the Act 27 Henry VIII, and at once came under the governance and jurisdiction of the Court of Augmentation established to deal with the confiscated properties. The procedure usually adopted was to value the lands and buildings, and to grant them away, either upon lease or in fee simple, to whomsoever could manage to procure them by fair means or by foul. Contrary to the regular practice, a large portion of the Talley estates were kept together in the hands of the King, who thus became the lord of the manor as successor to the Abbot of Talley.

From the very foundation of the house and its original endowment of lands by Rhys ab Gruffudd and his chieftains at the close of the tenth century, down to its fall as an ecclesiastical establishment, the policy of its heads seems to have been to stick to every acre that had been granted to them, and to hold it unchanged in tenure, if not in rent. There is no record either of purchase or of sale, and the territory particularised in the Charter of 17 Edward II (a large portion of which comprised the ancient endowment) seems to have formed, unaltered, the Crown manor of Talley. It is true that the grange of Rhuddlan had been lost at the outset of the Convent's career; but compensation, in the form of lands of "equal value", had been promised, and perhaps received, though we are unable to fix upon their locality.



Owing to the retention of most of the monastic lands by the Crown, the accounts of the royal steward have been preserved for a number of years. The first of these accounts is here presented at length. It affords us a complete view of the abbatial properties, of the lands that were held upon leases (of which a couple of instances are set forth at full length by the steward), of those that were held "at will" according to the custom of the manor, as well as of those that had been granted away.

Richard Dauncey, a member of the King's household, had obtained a lease of the site of the Monastery and precincts, and of the granges of Carreg Cennen, Ynys Deilo, Bechva Gothy, Aberporth, and Blaenanerch. These were the less important members of the manor.

The Convent was, no doubt, dismantled, and the Abbey Church either rendered unusable or sold to the parishioners, to be adopted by them as their parish church. What actually did occur we have no means of knowing; but the fact that there does not exist any record of the sale of the bells or of the lead from the roofs, lends sanction to the view that the conventual church immediately became parochial. The various rectories that were appurtenant to the Convent, *i.e.*, of which the Convent possessed the tithes and exercised the patronage, were also sold. But with these exceptions, the manor of Talley remained for a number of years much in the same condition and extent as at the dissolution of the Monastery.

*Exchequer Augmentations, Ministers' Accounts,*  
29-30 Henry VIII, No. 149.<sup>1</sup>

"Nuper Monasterium de *Talley* infra Episcopatum Meneven'.—  
Compotus domini Ferrys<sup>2</sup> collectoris Reddituum et Firmarum

<sup>1</sup> The totals of this account as given in Dugdale (ed. Ellis) were read by Sir James Williams Drummond in the course of his Presidential Address to the Society at Llandeilo.

<sup>2</sup> Can this have been Walter Devereux, Lord Ferrers, the enemy of Sir Rhys ap Griffith? A Richard Devereux, no doubt a connection, was at this time deputy steward of Arwystli.

omnium et singulorum dominiorum maneriorum terrarum et tenementorum ac aliarum possessionum quarumcunque tam temporalium quam spiritualium predicto nuper Monasterio pertinentium sive spectantium que ad manus domini Regis nunc devenerunt et in manibus suis existunt et annexantur corone sue et heredum sive successorum suorum Regum Anglie in augmentatione revencionum ejusdem Corone Anglie virtute cujusdam actus in parlamento suo tento apud Westmonasterium super prorogacionem quarto die Februarii anno regni ipsius Domini Regis xxvii<sup>mo</sup> inde edito et provisi [proviso] prout in eodem actu inter alia continetur videlicet a Festo Sancti Michaelis archangeli anno regni p<sup>d</sup>' Regis Henrici VIII xxix<sup>o</sup> usque [ad] idem Festum Sancti Michaelis Archangeli extunc prox' sequen' anno regis p<sup>d</sup>' xxx<sup>to</sup> scilicet per unum annum integrum.

*“Arreragia.*—Et de £53 : 9 : 9 de arreragiis ultimi compoti anni prox' precedent' prout patet in pede ibidem. Summa £53 : 9 : 9.

*“Scitus nuper Monasterii predicti cum aliis.*—De £51 : 17 : 9 perven' de diversis parcellis terræ tam temporalibus quam spiritualibus videlicet :—

Scitus nuper monasterii predicti . . . . .	£1	6	8
Grangia de Karikemen . . . . .	1	0	0
„ Enysdilo . . . . .	1	13	4
„ Breka Gothie . . . . .	3	17	9
„ Aberporth [et] Blananerch . . . . .	1	0	0
160 Stack' avenar' exeunt' de diversis grangiis . . . . .	1	18	2
262 dierum opera exeunt' de diversis grangiis . . . . .	1	1	10
Rectoria de Talley . . . . .	13	6	8
„ Landilovaure . . . . .	26	13	4

non r' hic eo quod dimittitur ad firm' Ricardo Daunci per Indenturam pro termino 21 annorum sub sigillo domini Regis Curie Augmentat' revencionum corone sub sigillo prout in proximo titulo pleni' et particular' patet.

*“Firma.*—Sed r' comput' de £51 : 19 : 7 de redditibus terrarum dominicalium cum diversis grangiis ac cum Rectoriis de Talley et Llandillo Vaure sic dimissis Ricardo Dauncy per Indenturam [sub] sigillo Curie Augmentat' revencionum corone domini Regis sigillat' cujus tenore sequitur in hec verba : Hec Indentura facta inter excellentissimum principem et dominum Henricum octavum Dei gratia Anglie et Francie Regem fidei defensorem dominum Hibernie et in terra supremum caput Anglicane ecclesie ex una parte et Ricardum Dauncy de Hospicio domini regis generosum ex altera parte, testat' quod idem dominus Rex per advisamentum et consensum consilii

curie augmentat' revencionum Corone sui tradidit concessit et ad firmam dimisit prefato Ricardo domum et Scitum nuper Monasterii de Talley infra episcopat' Meneven' auctoritate parlamenti suppress' et dissolut' una cum omnibus domibus edificiis orreis stabulis columbaribus<sup>1</sup> ortis pomariis gardenis et solo tam infra scitum et precinctum dictum nuper Mon' quam juxta et prope idem nuper monasterii[o] existen' ac cum omnibus terris dominicalibus ibidem eidem nuper monasterio spectantibus et pertinentibus ac eciam Grangiam de Carykennen grangiam de Enys Dillowe grangiam de Brekagothy grangiam de Aberporth et Blaynannerch cum pertinentibus dicto nuper monasterio spectantes et pertinentes una cum omnibus terris tenementis pratis et pasturis eisdem grangiis seu earum alicui spectantibus sive pertinentibus. Et ulterius dictus dominus Rex tradidit concessit et ad firmam dimisit prefato Ricardo 160 sakks [? stacks] avenar' de Grangiis de Llanecroys Traffnelgan Kevenglith Gothgrige et Custoda dicto nuper monasterio spectantes et pertinentes annuatim exeunt' per manus tenencium et firmariorum earundem grangiarum no'ie reddit' inde ac 262 dierum opera vocata dayworks annuatim de tenentibus et hominibus in eisdem grandiis [grangiis] de Llanecroyse Traffnelgan Kevenglith Gothgrige et Custoda. Et ulterius dictus dominus Rex tradidit concessit et ad firmam dimisit prefato Ricardo rectorias de Talley et Llandillo Vaure cum pertinentibus dicto nuper monasterio spectantes et pertinentes una cum omnibus decimis proficuis obvencionibus et emolumentis quibuscunque eisdem rectoriis seu earum altere spectantibus et pertinentibus exceptis tamen et dicto domino Regi heredibus et successoribus suis on'io reservat' omnibus grossis arboribus et boscis de et super premissis crescen' et existen' ac advocacionibus vicariar' de Talley et Llandillo Vaure predict' necnon omnibus t'libus et h'mod' edificiis infra scitum dicti nuper mon' que dictus dominus Rex ibidem impost'm p'sterni et auferr' mandaverit. Habendum et tenendum domum et scitum rectorias predictas ac omnia et singula cetera premiss' cum pertinentibus exceptis p' except' prefato Ricardo et assignatis suis a festo Annunciationis beate Marie virginis ult'o preterito usque ad finem termini et p' terminum<sup>2</sup> viginti et uni' annorum extunc proximo sequentium et plenarie complendorum. Reddendo inde annuatim dicto domino Regi heredibus et successoribus suis £51 : 19 : 7 legalis monete Anglie videlicet pro predicto scitu<sup>3</sup> domibus et terris dominicalibus 26s. 8d. et pro predicta grangia de Carykennan 20s. et pro predicta grangia de Brekagothy 77s. 9d. et pro pre-

<sup>1</sup> So in MS.<sup>2</sup> So in MS.<sup>3</sup> "Scitum" in MS.

dictis grangiis de Aberporth et Blaynannerch 20s. et pro predictis 160 stakks avenar' 40s. et pro predictis 262 lez Dayworks 21s. 10d. et pro predicta rectoria de Talley £13 : 6 : 8 et pro predicta rectoria de Llandillo Vaure £26 : 13 : 4 ad festa Annunciationis beate Marie virginis et sancti Michaelis archangeli vel infra unum mensem post utrumque festorum illorum ad curiam predictam per equales porciones solvend' durante termino predicto Et predictus dominus Rex vult et per presentes concedit quod ipse heredes et successores sui dictum Ricardum et assignatos suos tam de sallario et stipendiario unius capellani annuatim divina celebrant' et cur' observant' in ecclesia et parochia de Talley predict' quam de omnibus redditibus serviciis feodis annuitatibus pencionibus porcionibus et denariorum summis quibuscumque de premissis seu eorum aliquo exeuntibus seu solvendis p't' redditibus superius reservatis versus quascumque personas de tempore in tempus exonerabunt acquietabunt et defendent ac omnia domos et edificia premiss' tam in maeremiis quam in coopertur' tegular' et slate de tempore in tempus tociens quociens necessarie et oportunum fuerit bene et sufficienter reparabunt sustentar' et manutener' facient durante termino predicto Et predictus Ricardus concedit per presentes quod ipse et assign' sui cooperturam straminis ac omnes alias necessarias reparaciones premissorum preter reparacionum<sup>1</sup> maeremii et coopertur' tegular' et slate predictae de tempore in tempus supportabunt et sustinebunt<sup>2</sup> durante termino predicto Et predictus dominus Rex vult et per presentes concedit quod bene licebit prefato Ricardo et assignatis suis de tempore in tempus capere percipere et habere de et super premissis competentem et sufficientem Hegebote Fyrebote Ploughbote et Cartbote ibidem et non alibi annuatim expendum et occupandum durante termino predicto. In cujus rei testimonium uni parti hujus indent' penes eundem Ricardum reman' predictus dominus Rex sigillum suum Cur' predictae ad hi'mod' script' sigilland' deput' mandavit apponi alteri vero parti ejusdem Indentur' penes eundem dominum Regem residen' predictus Ricardus sigillum suum apposuit.

“Datum apud Westmonasterium decimo die Maii anno regni dict' domini Regis vicesimo nono.

“Summa £51 : 19 : 7.

*“Redditus tenencium ad voluntatem et per Indenturam in Llanecroys pertinentes nuper Monasterio predicto. Et de 5s. de redd' unius tenementi cum pertinentibus dimissis ad voluntatem*

<sup>1</sup> reparaciones,

<sup>2</sup> Qy., sustentabunt.



Jevan ap Gitto Powell solvend' ad festa Annunc' beate Marie virginis et sancti Michaelis archangeli per equales porciones. Et de

3s. 4d. Morgano Bedo

3s. 4d. Willelmo David ap Ll'n

6s. 8d. David ap Price [et] David Powell

5s. Jevan Kaio

3s. David ap Gwillum [ap] David

5s. 4d. David ap Morgan ap Jevan

5s. Morgano ap Jevan ap Powell

6s. 8d. David Rotheroch

3s. 4d. Jevan Ll'n ap Griffith

4s. Thome Gwillum

5s. Jevan ap Gwillum ap Morgan

5s. Ll'n ap Jevan David Kaio

18s. 4d. de Redditu unius tenementi voc' Cloyn Icowrte [? Llwyn y Cowrt] infra grangiam predict' et molendini aquatici in comot' de Kaio cum omnibus suis juribus et pertinentibus in bosco plano prato pastura et maresco dimissis per Indenturam Gwillimo ap Jevan David Tege sigillo conventuale nuper Mon' de Talley sigillat' dat' septimo die mense Novembris anno d'ni 1529. Habendum sibi et assignatis suis a die confect' p'nciu' usque ad finem termini 90 annorum extunc proxime sequente et plenarie<sup>1</sup> complend' reddendo inde ut supra solvend' ad duos anni terminos videlicet ad Festa Sancti Mich'is archiangelis et apostolorum Philipi et Jacobi equaliter unum modium sive stacka avenarum q'libus [sic] anno pro equis nostris.

"Item teneatur Kymortha ad Curiam et molendinam nostram grangie predicte et ad omnia alia servicia sicut alii nostri tenent' in dicta grangia tenetur et sui omnes et singuli heredes volent' hac nostr' concessione gaudere ad omnia et singula predicta tenebuntur.

"2s. 2½d. de redditu unius tenementi vocat' Teir Hoell ap Tegan dimiss' per Indenturam Jevan Bedo &c.

"4s. 5½d. de redditu unius tenementi cum certis terris annex' vocat' Teir Iresker [Tir yr Esgair] dimiss' per Indenturam David Kaio sigillo conventuale predict' sigillat' quam quidem non ostend' solvend' ad terminos p'd'. Summa £4:7:8.<sup>2</sup>

"*Commortha*.—Et de £4:15:2 de quodam redd' perven' de diversis tenementis in grang' predict' vocat' Comortha quolibet tercio anno et solvunt hoc anno quia est annus tercius.

"*Redditus tenentium ad voluntatem et per Indenturam in Trathnelgan*.—Et de 2s. de redd' unius tenementi scituat' infra

<sup>1</sup> plenar' in MS. <sup>2</sup> The amounts total up to only £4:5:8.

grangiam nostram de Trathnelgan dimiss' per Indenturam Hoell' ap Pryce Vaghan sigillo conventuale nuper Mon' de Talley p'd' sigillat' quam quidam non ostend'. Solvend' ad Festa Sancti Mich'is arch' et Annunc' B'te Marie virginis per equales porciones. Et de

3s. 10*d.* ... ten't' vulgariter nuncupati Bronedeilo .....  
Johanni ap Ll'n ap Jevan Gough &c.

13s. 4*d.* I-worte [Y] ..... Phillippo Jenkyn ap Morgan

2s. Ynystywill [Ynys Dywyll] ..... Jevan Price ap Jevan ap Price

4s. 4*d.* Bryn Illege ..... Hugoni Jenkyn

13s. 4*d.* duorum molendinorum quorum unum aquaticum et alterum fullonicum ..... Hugoni Jenkyn

6s. 8*d.* Ytydy [Y ty du] in Penroth ..... Willelmo Morgan ap Ll'n ap David [et] Griffith Gwyne

4s. 3*d.* certar' parcellar' terr'..... Jenkyn ap Gwillum gough

3s. 10*d.* ten't' cum p'tin' dimiss' ad voluntatem Meredith ap Ric'i ap David

1s. 11*d.*       "       "       "       "       Willelmo Morgan [et] David ap Price

1s. 11*d.*       "       "       "       Gitto ap Rice Vaghan

1s. 11*d.*       "       "       "       Ll'n David ap Powell

3s. 4*d.*       "       "       "       David ap Price Vaghan

1s. 11*d.*       "       "       "       Bedo ap Price Vaghan

3s. 10*d.*       "       "       "       David ap Ryce

5s.       "       "       "       Jevan ap Jevan Gough

3s. 4*d.*       "       "       "       Rice ap Jevan

4s.       "       "       "       Jenkyn ap Rice

7s.       "       "       "       Jevan Gough Bedo

" Summa £4 : 7 : 9

"*Redditus tenencium ad voluntatem in Kylmaren* : Et de

7s. 6*d.* David ap Jenkyn ap David solvend' (as before)

6s. 8*d.* Johanni Ll'n ap John

7s. 6*d.* Jevan ap Jenkyn

6s. 8*d.* relict' Rice David ap Thomas

" Summa 28s. 4*d.*

"*Redditus tenencium ad voluntatem et per Indenturam in Kevenglithe [Cefnullech]* : Et de

s.   *d.*

1   4   Jevan ap David ap Jevan Lloyed ad voluntatem solvend' (as before)

3   4   Griffino ap Ll'n ap Jevan

3   4   Glatys vergh Gitto

<i>s.</i>	<i>d.</i>	
3	4	Johanni Gitto David ap Poll' (Powell)
5	0	Gitten Gough
1	0	David Lello
1	0	Morgano ap Morgan
1	8	David ap Jevan ap David Ibean (? Lloyd)
3	4	Jenkyn ap Poll' Baynton
6	8	Leodewico (Lewis) ap Jevan
1	4	Richardo ap Inon (Eynon)
1	4	Leodewico ap Jevan Vaghan
2	4	Griffino ap Jevan David Dowe (dew)
3	4	Jacobo ap Poll'
6	8	David ap Gwillum
3	4	Willelmo ap Jevan David gough per Indenturam (as before)
2	8	Gwillelmo Ll'n
4	4	Jenkyn die (du)
4	7	unius tenementi sive plac' terre cum suis pertinentibus vocat' terr' porthe (Tir Porth) infra clausuram Mon' predicti cum omnibus pratis pascuis et pasturis dimiss' Morgano Llewes per Indenturam &c.
2	8	unius ten't' vocat' I Gelly (Y Gelly) infra grangiam predictam in comot de Kaio dimiss' per Indenturam Ricardo Llello &c. "Summa £2 : 18 : 7. <sup>1</sup>

*"Redditus tenencium ad voluntatem et per Indenturam infra grangiam de Custoda (Gwastade) : Et de*

5	0	Gwillelmo ap Jevan presbiter
2	4	David Lloyd
4	8	David Maye
3	4	David Lloyd
4	8	Leodewico ap Rice
6	0	David ap Jevan
2	8	Ll'n ap Jevan Jenkyn
5	2	Morgano Phillip
4	8	Henrico Price
3	4	Ll'n ap Jenkyn
3	0	Thome Degwith
4	2	Ll'n Gwyne
8	4	de redditu unius tenementi vocat' Thethen Lloyen Kaingoer infra grangiam predict' in comot de Maynerdaylo cum omnibus suis juribus et pertinentibus in bosco plano prato pastura et maresco dimiss' Leodewico ap Jevan Gruffith per Indenturam sigillo

<sup>1</sup> The total of the items is £3 : 2 : 7.

conventuale predicte sigillat' dat' septimo de mense Marcii anno d'ni 1531 Habendum sibi et assignatis suis a die confec' p'nciu' usque ad finem termini nonaginta annorum extunc sequen' et plenar' complend', reddendo inde annuatim ut supra, solvendo ad duos anni terminos videlicet ad Festa Sancti Mich'is arch' et Philippi et Jacobi equaliter unum modium sive quatuor stackarum avenarum quolibet anno pro equis nostris et successoribus nostrorum tenentur q's ad Kuddnabot et Kymortha ad et molendinum nostrum grangie p'd' et ad omnia alia servicia sicut alii nostri tenentes in dicta nostra grangia tenetur<sup>1</sup> et sui omnes et singuli hered'. Volent' hac nostr' concessione gauder' ad omnia et singula p'd' tenebuntur. Et de

s.	d.	
7	4	terre David Ythan et terre Jevan Duy dimiss' David Gough ap Philip Saer per Indenturam [datum 7 Sept. 1531]. (Terms similar to preceding lease.)
6	0	ten't cum p'tin' quondam in manibus David Grother [Crythor=fiddler] modo dimiss' David ap Mad-docke.
8	0	duorum tenementorum vocat' terre I Rydwyd [Y Rhodwydd] ..... Moricio ap Thomas.
20	0	Tyden' illowr' [Tyddyn Llywarch] cum uno molendino aquatico ..... Thome ap Morice.

“Summa £5 2s.<sup>2</sup>

“*Commortha*: Et de £4:3:2 de quodam redd' perven' de diversis tenementis in grangia predicta vocat' Comortha quolibet tercio anno et solviter hoc anno quia est annus tercius.

“*Redditus tenencium ad voluntatem infra grangiam de Conwill Gaios*: Et de

1	0	Thome Ll'n ap Morgan ad voluntatem: solvend' (ut supra).	
0	6	Thome ap Jevan ap Rice.	
0	6	Jevan ap David Gough	Summa 2s.

“*Redditus tenencium ad voluntatem et per Indenturam infra grangiam de Mardreff*: Et de

3	6	Griffino ap Rice Gough: ad voluntatem: solvend' (ut supra)	
7	0	Arron ap Rice Gough	
7	0	David ap Ievan	
4	6	David ap Jevan degan	

<sup>1</sup> So in MS.

<sup>2</sup> The total amounts to £4:18:8.



s.	d.	
7	0	Moricio ap Jevan ap John
6	4	Ade [Adam] Gitto
3	9	David ap Ievan gough
7	0	Thome ap Adey
5	3	Hoell ap Gough
5	3	Lleke [Lleucu] Thomas
0	0	48 b' avenar' price le b' 4 <i>l</i> . Hugoni ap Jenkyn
16	0	de redd' 16 agnor' super ten' p'd' ut patet per rental' solvend' annuat' ad terminos predictos
10	6	de redd' duorum tenement' jacentium infra grangiam predictam in Com' Cardigan quorum unum vocat' Tegden Kelynnaren alium vocat' Tegden Iowyn di- miss' per Indenturam Likye Lane gough et Thome ap gough sigillo conventuale nuper Mon' de Talley sigillat' quam quidem non ostend', sol' ad terminos predictos
5	3	ter' Kelthy Vaharren [Gelli Maharen]. Per Indentu- ram Ievan ap Poell ap Ryce
7	0	Tethen Fees Hesgolde (in com' Cardigan): Ricio ap Jevan David tege
7	0	Jevan ap Henry
8	11	terr' Iworde et terr' Jevan ap Rice Ll'n gough: Hoell ap Rice ap Powell
20	0	unius tenementi et unum [unius] molendini aquatici Hoell ap Rice ap Powell
5	3	terr' Idowen David ap Powell ap Rice

"Summa £6 : 16 : 6.

"*Commortha* : Et de £6 : 16 : 6 de quodam redd' p'ven' de  
diversis tenementis in grangia predicta vocat' Commortha quo-  
libet tercio anno et solvit' hoc anno quia est annus tercius.

"Summa £6 : 16 : 6.

"*Redditus tenencium ad voluntatem in Gwethgryge* [*Gwydd-  
grug*] : Et de

9	0	Griffino ap Jenkyn ad voluntatem solvend' (ut supra)
3	4	Ll'n ap David Lloydon
10	0	Jevan ap Price ap Vaghan Ievan
9	0	Thome ap Thlansaire
9	0	Jevan ap Gwillum
7	10	Johanni ap Ievan John
3	9	David ap Ievan David
9	0	Gitten ap Lloydon
11	10	Jevan ap Ll'n Tewe
4	6	Thome ap David ap Jevan
4	6	Jenkyn ap David Jenkyn

s.	d.	
6	7	Jevan ap Rice
2	3	Ricio ap Edward
9	0	Griffino ap Ll'n ap John
1	8	Llykye vergh Walter
9	0	Johanni ap Powell Phillipp
9	0	David ap Jevan ap John
4	6	David ap Sir Rice <sup>1</sup>
7	10	Jevan ap Jevan ap John
8	4	Jenkyn ap Dio Lloyd
16	10	unius molendini Ievan ap Price ap Ievan [? et] David Haire
5	8	17 agnorum
11	4	17 ovium
6	8	unius consuetudinis vocat' le Caryott

"Summa £9 : 0 : 5.

"*Commortha* : Et de £6 : 10 : 0 de quodam redd' p'ven' de diversis tenementis in grangia predicta vocat' Cymmortha (ut supra).  
Summa £6 : 10.

"*Commortha Grangie de Brekagothie* : De £3 : 17 : 9 p'ven' de quodam redditibus p'ven' de diversis terris et tenementis infra grangiam de Brekagothie vocat' Comortha quolibet tercio anno non r' hic eo quod dimittitur ad firmam Thome Iohns cum terris dominicalibus.  
Summa nil.

"*Redditus tenencium ad voluntatem et per Indenturam in Gwent alias Abergayney in Epis' Llandaff* : Et de

10	0	David Howell ad voluntatem (ut supra)
3	4	Hoell Watkyns
6	8	Richardo Phillip Gwillum
10	0	Richardo Lewis
6	8	Johanni Thomas ap Jevan Vaghan ad Indenturam &c.
2	0	diversarum terrarum et tenementorum prati pascue et pasture bosci subosci et terre vaste jacentis in croys Felde cum omnibus suis pertinentibus dimis- sis per Indenturam David Morgan.

"Summa £1 : 18 : 8.

"*Redditus tenencium ad voluntatem et per Indenturam in Pen-  
cotthye* : Et de

16	8	John ap Jevan ap John ad voluntatem (ut supra)
6	8	filio Walter ap Gwillum
6	8	Walter ap Gwillum ad Indenturam &c.

"Summa £1 : 10 : 0.

"*Grangia de Dole Hole* : Et de 6s. 8d. de redditu unius

<sup>1</sup> Qy., a son of Sir Rhys ap Thomas.

grangie vocate Dole Hole p'd' dimiss' per Indenturam diversis tenentibus sigillo conventuale nuper Mon' de Talley sigillat'. Cujus tenor sequitur in hec verba: Omnibus Christi fidelibus ad quos presentes littere pervenerint David abbas Monasterii beate Marie virginis de Talley et ejusdem loci conventui salutem in Domino sempiternam. Noveritis nos ex unanimi consensu pariter et assensu tocius capituli nostri concessisse tradidisse et ad firmam dimisisse dilectis nobis Kenetha [Cunedda] ap John, David ap John, Hoell ap Jevan ap Morgan, Richard ap Jevan ap Morgan, Madoc ap Moythus, Jevan ap Med' [Meredydd] ap Jevan ap Gwillum, Phelip ap Morgan ap Ll'n, Jevan ap Jevan saer, Jevan duy vawr, David veddice, Ll'n ap Cadogan, Cadogan ap Jevan gough, Gwalter ap Ll'n ap Morgan, grangiam nostram vocatam Dole Hole infra Comot' de Coweth<sup>1</sup> in Com' Karmerden cum omnibus terris pratis pascuis pasturis ac omnibus aliis juribus et pertinentiis. Habendum et tenendum predictam grangiam cum omnibus terris pratis pascuis pasturis ac omnibus aliis juribus et pertinentiis p'd' Kenetha, David, Hoell, Richard, Madoc, Jevan, Phelip, Jevan ap Jevan, Jevan duy, David veddice, Ll'n ap Cadogan et Gwalter heredibus et assignatis suis a festo Sancti Michaelis archangeli ultimo preterito usque [ad] finem termini nonaginta novem annorum extunc proxime sequentium et plenarie complendorum. Reddendo inde annuatim predicto abbati et conventui seu successoribus suis sex solidos et octo denarios sterling', et nos vero predicti abbas et conventus et successores nostri predictam grangiam nostram cum omnibus terri spratis pascuis pasturis ac omnibus aliis juribus et pertinentiis durante termino predicto contra omnes gentes warrantizabimus et defendemus. Et si contingat quod predicti Kenetha, David, Hoell, Richard, Madocke, Jevan, Phelip, Jevan ap Jevan, Jevan duy, David veddick, Ll'n' Cadogan et Gwalter heredes aut assignati sui deficere in solutione predictorum sex solidorum et octo denariorum vel in aliqua parcella eorundem ad festum predictum vel in quindecim dies tunc bene liceat predictis abbati et conventui et successoribus suis in predictam grangiam cum omnibus terris pratis pascuis cum pertinentiis reintrare gaudere et pacifice possidere. In cujus rei testimonium sigillum nostrum commune presentibus est appensum. Datum in domo nostra capitulari de Talley primo die Januarii anno regni regis Edwardi quarti post conq'm tercio et anno d'ni MCCCCLXIII (1463). Summa £0 : 6 : 8.

*“Rectoria de Barwyke: Et de £8 de redditu decimarum garbarum oblationum cum aliis proficuis emolumentis dimissis ad*

<sup>1</sup> There was no such commot in Carmarthenshire. Can it mean that of Cethinog?

voluntatem Phillippo ap Jevan ap Roger. Solvend' ad Festa Philippi et Jacobi et Sancti Michaelis archangeli per equales porciones. Summa £8.

"*Rectoria de Llangoydmor* : Et de £3 : 6 : 8 de redditu (ut supra). Summa £3 : 6 : 8.

"*Rectoria de Llanecroys* : Et de £8 de redditu (ut supra) dimissis ad voluntatem Leodewico Vaghan etc. Summa £8.

"*Rectoria de Penbryn et Llanegwed Vaure* : Et de £28 : 13 : 4 de redditu decimarum garbarum oblationum cum aliis proficuis emolumentis dimissis Thome Johns armigeri per Indenturam sigillo Curie Augmentationum revenc' corone d'ni Regis sigillat' cujus tenor sequitur in hec verba : Hec Indentura facta inter excellentissimum principem et dominum Henricum octavum Dei gra' Anglie et Francie regem fidei defensorem dominum Hibernie et in terra supremum capud (*sic*) Anglicane ecclesie ex parte una et Thomam Johns de Llangadocke in com' Carmarthen in Wallia armigerum ex altera parte. Testatur quod idem dominus Rex per advisamentum et consensum consilii Curie augmentationum revencionum corone sue concessit et ad firmam dimisit prefato Thome Rectorias de Penbryn et Llanegwed Vaure cum suis pertinentiis nuper Mon' de Talley infra Episcopat' Meneven' auctoritate Parliamenti suppress' et dissolut' spectantes et pertinentes una cum omnibus decimis oblacionibus proficuis et emolumentis quibuscumque eisdem Rectoriis seu earum alteri pertinentibus sive spectantibus, exceptis tamen et dicto domino Regi heredibus et successoribus suis reservat' omnibus grossis arboribus et boscis de in et super premissis crescentibus et existentibus ac advocacionibus vicariarum de Penbryne et Llanegwed vaur predict'. Habendum et tenendum predictas rectorias et cetera premissa cum pertinentiis exceptis p'except' prefatis Thome et assignatis suis a Festo Annunciationis beate Marie virginis ult'o preterito usque ad finem termini et per terminum viginti et uni' annorum extunc proximo sequentium et plenarie complendorum. Reddendo inde annuatim dicto domino Regi heredibus et successoribus suis £28 : 13 : 4 legalis monete Anglie videlicet pro predicta Rectoria de Penbryne £15 : 6 : 8 et predicta Rectoria de Llanegwed vaure £13 : 6 : 8 ad Festa Annunc' beate Marie Virginis et Sancti Mich'is Arch'i vel infra unum mensem post utrumque festum festorum illorum ad curiam predictam per equales porciones solvend' durante termino predicto. Et predictus Thomas concedit per presentes quod ipse et assignati sui sumptibus suis propriis et expensis omnia et singula onera reparacionum mansionum rectoriarum predictarum cum omnibus suis



pertinentiis tam in maeremio et coopertur' quam aliis quibuscumque sufficiente sustentabunt manutenebunt et reparabunt durante termino predicto ac illa in fine illius termini sufficiente reparatione dimittent. In cujus rei testimonium uni parti hujus Indenture penes prefatum Thomam reman' predictus dominus rex sigillum suum curie predictæ ad h'mo'i scriptum sigilland' deputatum mandavit apponi alteri vero parti ejusdem Indenture penes eundem dominum Regem residen' predictus Thomas sigillum suum apposuit. Datum apud Westmonasterium decimo die Maii a. r. ipsius Domini Regis xxix'o.

"Summa £28 : 13 : 4.

*"Rectoria de Conwelgaio cum Capella de Llansaywell :* Et de £46 : 13 : 4 de redditu decimarum oblacionum et aliorum proficuum ibidem dimiss' Hugoni ap Jenkyn sigillo conventuale per Mon' de Talley sigillat' cujus tenor sequitur in hec verba : Be yt knowen to all men to whom thys p'sent wrytyng shall com' that I Rotherothe abbot of the monasterye of o'r blessyd lady of Talley in the countye of Carm'thyn in South-wall' with the hole consent and assent of the covent of the same House have dymysed graunted and to ferme letten unto Hewe ap Jenkyn of the paryshe of Talley in the comowd of Kaiow in the countie of Carm'thyn aforsaid and to his assignes all the hole parsonage of Conwellgaio & Llansaywyll with all th'appurtenance thereto belongyng. To have & to hold to the seid Hewe ap Jenkyn & to hys assignes with all the tythes oblations emoluments fruits & all th'appurtenance thereto belongyng from the feast of Seint Mighell th'archangell in the yere of the reign of Kyng Henry the VIIIth xviiiith unto the end & terme of xxxti yeres then next after fully to be completed & endyd. Yeldyng & paying therefore duryng the seid terme unto the seyde abbot & covent & their successors & assignes within the Monasterye of Talley six and forty pounds thyrtene shelyngs & foure pence of good & lawfull money of Englonde at the feast of Saint Mighell th'archangell. And if it happen the seyde rent of £46 : 13 : 4 to be behynd unpaid in parte or in all by the space of xv days after the seyde feast of Seint Mighell th'archangell at wiche hyt ought to be paid in maner & forme as ys above rehersed then thys present lease to ceasse & to be of noone effect. Provided always that the seyde Hugh ap Jenkyn shall paye all maner of p'xis' and sinodalls dew to the Bishope & Archidiacon without eny further chargs. In witnesse wherof the seyde abbot & covent have put to thys present wrytyng their covent seale the vjth day of September and the yere of o'r sovereign lorde King Henry the VIIIth above rehersed.

"Summa £46 : 13 : 4.

*“Rectoria de Llansaddurne cum Capella de Llanurda :* Et de £15:11:6 de redditu decimarum oblacionum et aliorum proficuum ibidem sic dimiss’ Johanni Denham per Indenturam sigillo Curie Augmentationum revencionum corone domini Regis sigillat’ cujus tenor sequitur in hec verba : Hec Indentura facta inter excellentissimum principem et dominum Henricum octavum Dei gracia (etc.) ex una parte et Johannem Denham ex altera parte testatur quod idem dominus Rex per advisamentum et consensum Consilii Curie augm’ rev’ corone sue tradidit concessit et ad firmam dimissit prefato Johanni Rectoriam de Llansaddurne cum capella de Llanurda cum pertinentiis nuper Mon’ de Talley infra episcopat’ Menev’ auctoritate Parliamenti suppress’ et dissolut’ spectantes et pertinentes una cum omnibus decimis oblacionibus proficuis obventibus et emolumentis quibuscumque iisdem Rectoria et capella seu earum alteri quoquo modo spectantibus sive pertinentibus exceptis tamen et dicto domino Regi heredibus et successoribus suis om’io reservat’ omnibus grossis arboribus et boscis de [in et] super premissis crescentibus et existentibus ac advocacione vicarie de Llansaddurne predicta. Habendum et tenendum rectoriam et capellam predictas cum pertinentiis exceptis p’except’ prefato Johanni et assignatis suis a festo Annunc’ beate Marie Virginis ult’o preterito usque ad finem termini et per terminum viginti et unius annorum extunc proxime sequente et plenarie complendorum. Reddendo inde annuatim dicto d’no Regi heredibus et successoribus suis £15:11:6 legalis monete Anglie ad festa S’ci Mich’is arch’i et Annunc’ beate Marie virginis vel infra unum mensem post utrumque festum festorum illorum ad curiam predictam per equales porciones solvend’ durante termino predicto, et predictus dominus Rex vult et per presentes concedit quod ipse heredes et successores sui dictum Johannem et assignatos suos de omnibus pencionibus porcionibus et denariorum summis quibuscumque de rectoria et capella predictis seu earum alteris quoquo modo exeuntibus seu solvendis preter Redd’ superius reservatis versus quas-cumque personas de tempore in tempus exonerabunt et defendent ac omnia domos et edificia premissorum tam in maeremiis quam in cooperturis tegulare et slate de tempore in tempus tocians quociens necesse et oportunum fuerit bene sufficiente reparari sustentari et manuteneri facient durante termino predicto, et predictus Johannes concedit per presentes quod ipse et assignati sui cooperturam straminis ac omnes alias necessarias reparaciones premissorum preter reparacionem maeremii et cooperturam tegulare et slate predictae de tempore in tempus supportabunt et sustinebunt durante termino predicto, et predictus dominus Rex ulterius vult et per presentes concedit quod bene

licebit prefato Johanni et assignatis suis de tempore in tempus capere percipere et habere de in et super premissis competentem et sufficientem Hedgebote Fyrebote Ploughbote et Cartbote ibidem et non alibi annuatim expend' et occupand' durante termino predicto. In cujus (etc.). Datum apud Westmonasterium decimo die Maii a. r. dicti d'ni Regis xxix'o.

"Summa £15 : 11 : 6.

"*Rectoria de Llaneviangell Abberithethe* : Et de £13 : 6 : 8 de redditu (ut supra) dimiss' ad voluntatem Henrico' Vaghan etc.

"Summa £13 : 6 : 8.

"*Rectoria de Llandevayson* : Et de £6 : 13 : 4 de redditu (ut supra) dimiss' ad voluntatem d'no Johanni David.

"Summa £6 : 13 : 4.

"*Porcio decimarum prebendarii s'c'i Meneven'* : Et de 40s. de redditu pencionis sive porc' decimarum garbarum exeunt' de prebendario Menev' annuatim solut' Rotherothe Johns nuper abbat' Mon' de Talley solvendo ad festum Sancti Michaelis arch'i tantum.

Summa £2.

"*Perquis' Curie* : De aliquo proficuo perveniente de perquis' curie ibidem hoc anno ten' non r' hic eo quod null' h'mo'i accid' infra tempus hujus computi per sacrum dictum comput'.

"Summa nulla.

"Summa totalis oneris cum arreragiis £297 : 17 : 7.

"De quibus

"*Feoda et Vadia* : Idem computat' in feodo dicti computant' collector' reddituum et firmarum ibidem tam temporal' quam spiritual' ad £10 per annum ei concess' per litteras suas patentes sigillo Convent' sigillat' dat' xiii die Septembris a. r. R. Henrici VIII post conquestum Anglie xxv'to et anno d'ni 1534. Et sic in allocacione hoc anno ut in precedente. £10.

"Et in stipendiis clerici Auditoris scribentis hunc compotum ac [ad] iis. per annum prout Cleric' Auditor' d'ni Regis ducat' s' Lancast' allocar' consuevit in singulis compotis ministrorum ibidem videlicet in allocacione h'mo'i stipend' secundum formam et effectum Actus Parliamenti superius in capite recitat'...2s.

"Summa £10 : 2 : 0.

"*Liberacio denarii* : Et in denario soluto Edwardo Watters receptori particulari d'ni Regis ibidem 29 die Octobris a. r. R. Henrici VIII xxx'mo ut patet per diversas billas manu dicti Edwardi signatur et sigillatur ac inter memoranda hujus anni remanet £148 : 17 : 5.

Summa £148 : 17 : 5.

"Summa allocationum et liberationum predic-

tarum £158 : 19 : 5.

Et debet £138 : 18 : 2.

“Jevan ap John firmarius rectoriæ de Langoydmore superius oneratus ad £10 : 6 : 8 per annum sic de arreragiis suis tam pro hoc anno quam pro anno proxime precedente £6 : 13 : 4.

“Henricus Vaghan firmarius rectoriæ de Llanehangell Abber-tithe oneratus ad £13 : 6 : 8 per annum (ut supra) £26 : 13 : 4.

“Dominus Johannes David clericus firmarius rectoriæ de Llandivason ad £6 : 13 : 4 per annum (ut supra) £13 : 6 : 8.

“Prebendarii Sancti Menevensis ut pro tantis denariis per ipsos detentis et ad hunc non solutis pro quadam porcione decimarum garbarum ibidem ad 40s. per annum sic de arreragiis suis tam pro hoc anno quam pro anno proxime precedente aretro £4.

“Fiat processus.

“Leodewicus ap Bowen deput' Episcopi Menevens' ut pro tantis denariis per ipsum receptis in anno proxime precedente p' le indempnit' exeunt' de omnibus ecclesiis supradictis ad £4 per annum quo jure ingo'r ideo super ipsum posit' quousque decret' et determinat' est per Cancellarium et Consilium Curie Aug' rev' corone domini Regis &c. £4.

“Thomam Bryne<sup>1</sup> firmarius rectorie de Berwyk superius oneratus ad £8 per annum (ut supra) £4.

“Ipsum comput' de propriis arreragiis suis oneratur £22 : 4 : 10 de Comortha hoc anno £80 : 4 : 10.”

<sup>1</sup> So in MS.

*(To be continued.)*

[NOTE.—A number of obvious errors, the result of haste and carelessness, for which the author is alone responsible, have unfortunately crept into the document printed at p. 309 of the last volume. By some mischance the proofs appear to have missed examination (though the author recollects receiving them while on his summer holiday), many of the errors being correctly written in the transcript. As the document is a purely formal one, and is accompanied by an English translation, it is considered unnecessary to furnish a detailed list of corrections.]



# Cambrian Archaeological Association.

## THE FORTY-SEVENTH ANNUAL MEETING

WAS HELD AT

### OSWESTRY, SHROPSHIRE,

ON MONDAY, AUGUST 21st, 1893,  
AND FOUR FOLLOWING DAYS.

*President.*

STANLEY LEIGHTON, Esq., M.P., F.S.A.

*Local Committee.*

A. WYNNE CORRIE, Esq., Park Hall, *Chairman.*

The Right Hon. Lord Harlech, Brogyntyn  
The Right Hon. Lord Trevor, Brynkinallt  
R. Middleton Biddulph, Esq., Chirk Castle  
Col. Barnes, The Quinta  
Col. Bonner, Brynygwalia  
The Rev. T. M. Bulkeley Owen, Teds-  
more Hall  
The Rev. Cecil Hook, The Vicarage  
The Rev. T. Redfern, Holy Trinity  
Vicarage  
The Rev. C. Ryder, The Presbytery  
The Rev. G. H. Williams, Trefonen  
Rectory  
The Rev. D. Davies, Llansilin Vicar-  
age  
The Rev. T. H. Lloyd, Llansantffraid  
Vicarage  
The Rev. Elias Owen, F.S.A., Llany-  
blodwel Vicarage  
The Rev. O. M. Feilden, Frankton  
Rectory

The Rev. Rossendale Lloyd, Selattyn  
Rectory  
The Rev. E. Jas. Evans, Chirk Vicar-  
age  
The Rev. J. J. Poynter, Oswestry  
The Rev. T. E. Roberts, Queen's Road  
E. Williams-Vaughan, Esq., Broom  
Hall  
J. Parry Jones, Esq., Beechfield  
J. Dovaston, Esq., West Felton  
George Owen, Esq., Park Issa  
J. J. Lloyd-Williams, Esq., The  
Schools  
W. Fletcher Rogers, Esq., High Lea  
J. Griffiths, Esq., 41 Church Street  
W. Aylmer Lewis, Esq., Belan House  
T. Hammond Williams, Esq., Castle  
House  
Dr. Beresford, Willow Street  
W. H. Spaul, Esq., The Poplars  
P. H. Minshall, Esq.  
E. Woodall, Esq., Wingthorpe  
James Darlington, Esq., Black Park  
Steele L. Roberts, Esq., Chirk

*Local Secretary.*

A. C. Nicholson, Esq., Salop Road, Oswestry

*Local Treasurer.*

Stephen Donne, Esq., 64 Willow Street

*General Secretaries.*

The Rev. R. Trevor Owen, F.S.A., Llangedwyn Vicarage  
The Rev. C. Chidlow, M.A., Caio Vicarage.

# REPORT OF THE PROCEEDINGS

AT THE

## EVENING MEETINGS AND EXCURSIONS.

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EVENING MEETINGS.—MONDAY, AUGUST 21<sup>ST</sup>, 1893.

A PUBLIC Meeting was held in the Holy Trinity Mission Room, at 8.30 P.M.

The chair was taken by the Ven. Archdeacon Thomas, F.S.A., who, after announcing with regret that the outgoing President, Sir James Williams Drummond, Bart., was unable to be present, vacated the chair in favour of the incoming President, Stanley Leighton, Esq., M.P., F.S.A.

The President then delivered the following address:

“Gentlemen,—My thanks are due to the Cambrian Archæological Association for paying me the compliment of electing me their President, and, as President, according to use and custom, it is my duty to deliver an address. To-night I am here in a two-fold capacity: as a member of the Cambrian Association, I thank the people of Oswestry for the warmth of their welcome; as an Oswestry man, I assure the members of the Association that we are gratified that they have chosen Oswestry for their trysting-place. It is not, indeed, inappropriate or unusual for Welsh societies to meet in Shropshire. The habit may be justified on archæological, as well as on modern, grounds. Shrewsbury was once Pengwern Powis; Oswestry was once Hên-Dinas. On one side of the spot where we assembled lies Offa’s Dyke; on the other, Watts’ Dyke. Nor was it till the reign of a king of Welsh lineage, of the Celtic family of Owen, known in history as Henry VIII, that we of the Welsh Marches were finally annexed to the respective shires to which we now belong. Let me recall the quaint and stately language of the Parliament of the Tudor sovereign—27 Hen. VIII, c. 36: ‘An Acte for lawes and justice to be ministered in Wales in like forme as it is in this Realme.’ ‘Albeit the dominion, principality, and

countrey of Wales justly and righteously is, and ever hath been incorporated, annexed, united, and subject to and under the imperial crown of this realm, as a very member and joint of the same, whereof the King's most royal majesty of meer droit and very right is very head and ruler . . . . . Yet, notwithstanding because in the same countrey, principality, and dominion divers rights, usages, laws, and customs be far discrepant from the laws and customs of this realm; and also because that the people of the same dominion have and do daily use a speech nothing like or consonant to the natural mother-tongue used within this realm, some rude and ignorant people have made distinction and diversity between the King's subjects of this realm and his subjects of the said dominion of Wales, whereby great discord, variance, debate, division, murmur, and sedition have grown between his said subjects.' . . . . The Act proceeds: 'That, in order to bring about an amicable concord and accord, all persons born in Wales shall enjoy all liberty as other subjects in England do.' . . . . 'That the laws of England shall be used in Wales; that the Lordship Marchers [*i.e.*, Radnor, Brecknock, Monmouth, Montgomery] shall be formed into shires'; and that 'Oswester, Whetington, Masbroke, Ellesmere, Downe, and Chirbury, in the Marches of Wales,' shall be united to Salop. This is our most important Act of Union. By the 1st William and Mary (1689), the anomalous Court of the Marches of Wales was abolished. By the 1st William IV (1830), the separate jurisdiction of the Judges of the County Palatine of Chester and the Principality was abolished by the formation of the North and South Wales circuits, including Chester, and thus, at length, the unification of the judicial system was completed. Archæological and ecclesiastical Wales still covers a larger area than the extent of the twelve western shires. Let us realise the changes. The Severn and the Dee were once the boundaries of Cambria. Then Offa's Dyke formed the outward sign of demarcation. Then came the undefined border-land of the Lordship Marchers. Finally, came the complete incorporation of Wales with England by the extension to Wales of the self-centred shire-system. I inquired the other day of the learned chief of the Record Office, Mr. Maxwell Lyte, C.B., whether there was any document in his keeping written in Welsh; he said there was not. The national records are most of them written in Latin or Norman-French. But of such literature there is abundance connected with Wales in the Record Office. A Patent Roll of the 3rd of King John, 1201, is the earliest. Do you know how these documents came to be stored in London? The story is told by an eminent antiquary, Mr. Arthur Roberts, of the Record Office, in two very instructive papers, one of which is to be found in *Archæologia Cambrensis*, 5th Series, vol. vi, p. 293; the other in *Y Cymmrodor*, vol. x, p. 159. I have no hesitation in enriching my address by a quotation from his papers, which cannot be too widely known. In 1838, it will be remembered that the Record Act was passed,

vesting the control of the national records in the Master of the Rolls. In 1840, Mr. William Black, one of the Assistant Record-Keepers, visited Wales and Chester. Now listen to extracts from his report, which I take from Mr. Roberts' paper. In Chester, he found that 'the Records had suffered very much from damp, disorder, dirt, and perhaps vermin'. Many of the Records of Montgomery and Denbigh were left in a vault in Wrexham Church. 'They were found broken, disordered, very dirty, some perishing from damp.' He went to Carnarvon. 'Very ancient, indeed, was the jurisdiction of the old circuit of Anglesey, Carnarvon, and Merioneth. It goes back to the earliest years of Edward I at the least, for at that time there was a "Justicier of Snowdon"'. When Mr. Black made his inquiries, in 1839, he learnt that in 1800 the Records had been reported as commencing in 1760. But he found a Plea Roll of three years of Richard II's reign for the County of Carnarvon, and two similar rolls of the reign of Henry VIII. But what had become of the vast mass of Records which must have accumulated at Carnarvon during all the years from 1280 to 1700, of which these few rolls were but fragments of the wreckage? A great quantity of the ancient Records had been deposited in a kind of cellar in the basement of the Prothonotary's office near the quay of the Menai, where they had been suffered to go to decay, and whence they were cleared out by order of the magistrates about the years 1810-20, being partly sold by the hundred-weight, together with old Acts of Parliament and other waste paper, partly thrown upon dung-heaps, and wheeled into the Menai as rotten and worthless. Some of them were bought or otherwise obtained by a person to whom must be allowed the merit of the discovery that they must have *some* value, though not the value which a lawyer, a historian, or an antiquary usually attaches to them. The wideawake collector of antiquities, whose name deserves to be remembered, was Mr. David Williams of Turkey Shore, Carnarvon. He for many years supplied tailors and others with parchment for various purposes out of the materials.' What remained of the Welsh Records were removed to London in 1855. They are now safe, and may be consulted and edited without let or hindrance. For my own part, I do not like the idea of removing records from their local habitation. Title-deeds are best kept at home, and the evidences of local transactions are more interesting in the place where the actions connected with them were done than elsewhere. But it is better that the Welsh muniments should be in London than at the bottom of the Menai. Most of the mishaps which have befallen the old monuments of our ancient race, whether they be of stone or of parchment, are the results of sheer ignorance. Pennant, in his delightful *Tour in Wales*, describes the picturesque scenery of Dolgelly, and adds that there is nothing worth noticing in the town but the Church (although it is pewless) and an ancient tomb within its walls. But most of us who have visited Dolgelly in days gone by will



remember a low but ancient structure, with stout oaken beams, which tradition associated with Owen Glendwr, and designated as his Parliament House. It was, at all events, a vestige of antiquity which might have helped to remind the men of Merioneth of the name and the fame of the last champion of Welsh independence. What did the inhabitants of Dolgelly do with this ancient monument? They sold it to Sir Pryce Pryce-Jones, who, at great cost, removed it bodily to Newtown, where, like the Carnarvon Records in London, it is safe, but not *in situ*. ‘Not to believe in your relics is a fair, dignified, and reasonable position; to destroy, pulverise them to dust, and utterly do away with them, is another—but to sell them!’ I cannot pass quite lightly from Owen Glendwr. We shall visit, in one of our expeditions, Sycarth, the reputed site of one of his residences. Let me remind you that for fifteen years he withstood the power of England; that he was crowned at Machynlleth, on which occasion he narrowly escaped assassination; that he granted pardons with all the authority of a sovereign: an example of one of his pardons is preserved by Pennant:—‘Anno Principatus nostri vi<sup>o</sup> datum apud Kevn Llanvair x<sup>o</sup> die Jan’ per ipsum principem.’ On the seal is the portrait of Owen seated in a chair, holding the sceptre in his right hand and the globe in his left. In 1404 he made a treaty with Charles VII of France against England. The French troops landed at Milford, and marched as far as Woodbury Hill, in Worcestershire, where they were dispersed. I think this is the last invasion of England by the French. Uniting with the Percys and Mortimer, he designed the partition of England into a Triptarchy. I will recall the terms of the proposed re-settlement of England in the words of Shakespeare, *Henry IV*, Act III. [In the house of David Daron, Archdeacon of Bangor.] Present, the Archdeacon, Mortimer, Harry Percy, and Glendwr. Mortimer with a map:

‘The Archdeacon hath divided it  
 Into three limits, very equally:  
 England, from Trent and Severn hitherto,  
 By south and east, is to my part assigned;  
 All westward, Wales beyond the Severn shore,  
 And all the fertile land within that bound,  
 To Owen Glendwr:—and, dear coz (*i.e.*, Percy), to you  
 The remnant northward, lying off from Trent.  
 And our indentures tripartite are drawn.’

The battle of Shrewsbury put an end to the triptarchy. Owen Glendwr was absent from the battle where Harry Percy and the Douglas were defeated by Henry IV, Harry of Monmouth, Prince of Wales, with the assistance of Sir John Falstaff. The Shelton Oak, overlooking the battle-field from the Welsh side of the Severn, is still called Glendwr’s Oak; and tradition informs us that from the branches of the tree he viewed the field; but the better opinion is that he never advanced further than Oswestry, where he rendezvoused his forces, ‘and came not on, o’erruled by

prophecies'. With the exception of the Parliament House of Dolgelly and the Oak, there is little left to remind us of 'Great Glendwr'; when and where he died is uncertain, and no monument has ever been erected to his memory. In the preface to the first volume of the *Archæologia Cambrensis*, the following excellent observation is to be found: 'Every day proves to us more visibly that nine-tenths of our currently-received histories ought to be re-written, would we have them consistent with truth.' The histories of the day are always coloured by the humours of the present. Therefore, the truest and most essential work of the antiquary is to help to preserve original evidences amidst their own surroundings, rather than to concoct stories. I know that we cannot formulate any absolute canon on this point. I admit that a London public Record Office is a necessity, as is a London National Portrait Gallery and a British Museum. I do not protest against all centralising influences; but let us never forget that monuments and records have a local interest, which transplanted they cannot have. They create, in their original homes, an influence—popular, educative, patriotic—which museums can never bestow upon them. Buyers of antiquities are always with us. The Americans would buy the Tower of London, and Shakespeare's house, and Stonehenge, and carry them off bodily to the States, if we were base enough to sell them. So I venture to press upon the owners and guardians of local records, whether private individuals, or Corporations, County Councils, governors of ancient schools, and all others whom it may concern, to guard them as a very precious inheritance. There are still in the keeping of the Church priceless parochial books and parchments—the registers of the christenings, the weddings, the burials of the people for three centuries, which indicate the ebb and flow of population, and mark the tranquil annals of uneventful lives. Still, the oldest architecture, the oldest furniture, the oldest plate, the oldest tombs are to be found in and around our churches. And so in a less degree, because less old, the records of the chapels are interwoven with the history of England. The chapels have their registers, their sacred vessels, their trust-deeds, their endowments, and benefactions. The dates and circumstances of their first foundation, the lists of their pastors and their members, are all worth remembering. At the Church Congress at Wolverhampton was exhibited the Carolean licence, signed by Secretary Arlington, authorising services to be held in the Arthur Street Chapel of this town. I ask, Why was that interesting title-deed of the seventeenth century separated from its local home? Improved methods of photography and engraving have greatly increased our means of popularising archæology. Local museums and itinerant societies are resources of modern civilisation which help us to maintain a lively interest in our native monuments. Let us make the best use of them to diffuse those habits of cultured observation which seeks after truth without exaggeration. The 'mosaic of history' must

be made by everyone for himself, if he would truly touch the past. I have always noticed that the more ignorant and ambitious a man is in matters antiquarian, architectural, heraldic, the more ridiculously he antedates the documents, the buildings, the families, in which he happens to be personally interested. Everything with him dates from the Conquest! Mistakes of centuries are nothing! I was walking through Westminster Hall one day with a very eminent politician, and he said, looking around, 'This old Hall of William Rufus is magnificent!' He knew not that the Hall was built by Richard II three centuries after the arrow pierced the Red King's heart, and I don't think he believed me when I told him. My task is done. I commend to all present the excursion programme of the week. In the Rev. R. Trevor Owen, who will himself take part in some of the expeditions, we are fortunate in possessing an acute and well-trained archæologist. In Archdeacon Thomas, who takes so large a share in the work of the Cambrian Society, we have one who never speaks without authority. Mr. Romilly Allen, Mr. Arthur Baker, and Mr. Spaul have also lent their services as guides to places which will be visited. I must add also that we have amongst us to-day Mr. H. S. Milman, the Director of the Society of Antiquaries."

At the termination of the President's Address, a vote of thanks was proposed by the Ven. Archdeacon Thomas, seconded by Mr. J. Romilly Allen, and carried with acclamation.

Before the meeting closed, Mr. A. Wynne Corrie, the Mayor of Oswestry, gave the Association a hearty welcome to the town and neighbourhood.

## TUESDAY, AUGUST 22ND.

A public meeting was held in the Christ Church Assembly Rooms, at 8.30 P.M.

The plate and charters belonging to the Corporation of Oswestry, and the communion-plate of the Old Independent Chapel, Oswestry, were exhibited by the courtesy of their guardians, and came in for a large share of admiration.

### *Notes on Plate in Possession of the Corporation of Oswestry.*

*Maces*.—Pair of, inscribed "Oswestry, 1723." No marks, but the cup-shaped bowls are of the fashion of 1677, when it is recorded that new maces were made.

*Cup*.—Gift of Hugh Middleton, in 1616. Made in London same year. The maker's mark, which is "S. F.", in linked letters, is found on a cup of the Cutlers' Company in London, date 1607, and on a communion-cup very like this Oswestry cup in shape, of the year 1617, at Chignal, in Essex.

*Jugs.*—Pair of, given 1739. These were made in London in the year 1738-9, by David Williaume of London. David Williaume lived in St. James's Street, Westminster; he entered his mark at Goldsmiths' Hall in 1728, and was one of the most fashionable makers for some years afterwards.

*Punch-Ladle.*—Gift of Sir W. Williams Wynn, in 1740. This was made the same year by a maker living in London, with whose name I am unacquainted. His initials were "D. H."

*Race-Cup.*—Gift of Sir Watkin Williams Wynn, Bart., Oswestry Races, 1777. The gift of Noel Hill, Esq., to the Corporation of Oswestry, won by his horse, "Young Malton". This cup was made the same year by a very large manufacturer of plate named John Carter, who lived in Bartholomew Close. It is very characteristic of the style of the period.

*Cups.*—Four small cups, dated 1791. These were made by Peter Bateman of London, in the year 1790-1.

*Candlesticks.*—Two pairs of candlesticks, given 1795, and made at Sheffield in the year 1794-5. Makers, I. G. and Co. I have no lists of Sheffield makers, their names not being of general interest.

WILFRED CRIPPS.

*Notes on the Communion Plate of the Independent Chapel, Oswestry.*

*Flagon.*—Flat-lidded tankard-flagon, with usual purchase, and bold handle. This was made at Chester in the year 1690-1. Maker, R. W. Name unknown.

*Salver*—or large Paten on foot, edge of plate and foot gadrooned. Made in London in the year 1702-3 by one John East, who entered his mark at Goldsmiths' Hall in 1697, and was a maker of repute. He made some of the church-plate sent by Queen Anne as presents to churches in H.M. plantations in America in 1705 and other years.

*Cup.*—Porringer with two handles and the usual diagonal fluted ornamentation of the period. Made by Nathaniel Lock of London in 1709-10.

Sept. 1886.

WILFRED CRIPPS.

The above-named plate was bequeathed by Mrs. Sarah Lloyd of Oswestry, together with £200, in 1727, "for the use of the said Protestant Dissenting congregation, to be used at the administration of the Sacrament of the Lord's Supper thereof", and is thus described in her will: "My largest silver caudle-cup, and my largest silver tankard, and my largest silver salver." The coat-of-arms on the tankard is the one borne by the Lloyds of Montgomeryshire, namely: 1. *Sa.*, three nags' heads erased two and one *ar.* (Brochwel Ysgythrog, Prince of Powys); 2. *Sa.*, a chevron between three owls *ar.* (Broughton).

There are also two silver-gilt cups and a pewter salver; but there is nothing on either intimating whether they were given or purchased. The two silver cups bear the hall-mark of George III,



and probably were acquired during the pastorate of Dr. Edward Williams, between 1784 and 1792. The modern communion-plate, consisting of flagon and four cups, was presented by the Rev. T. Gasquoine, in 1871.

Extract from Mr. Wilfred Cripps's letter to Mr. Stanley Leighton :—

“8 Sept. 1886.

“The plate of the Independent Chapel interests me very much. . . . . The interest of the Chapel tankard is that it gives an old Chester mark. They are very seldom found, and very useful to me. Though a good deal of old silver was made in Chester, the Chester Corporation and Cathedral plate is very little of it home-made, and my knowledge of old Chester marks has had to be built upon stray pieces in country churches, etc., like this tankard. Its marks happen to be particularly good and clear, giving the city crest of a sword erect on one mark, and a coat (a sword erect between three garbs) on another, besides a date-letter B, which is 1690-1.”

The following is a summary of a paper read by Mr. J. Parry-Jones, the Town Clerk of Oswestry :—

*The Story of Oswestry Castle.*—After some introductory remarks, in which Mr. Parry-Jones apologised for the popular character of the paper, which had originally been read before an Oswestry Scientific Society, he said: Oswestry could not boast of the romantic site of Conway, the fine architecture of Carnarvon, or the poetic associations of Ludlow; but the few rough stones which remained to show where the Castle once stood formed part of a structure whose story was fraught with memories of a time when Oswestrians played no mean part in English history. As to the site, Leland mentioned it as being artificial after his visits to Oswestry in the time of Henry VIII, and Pennant also referred to it, the latter designating it as an “artificial mound”. He said the recent excavations almost conclusively showed that, while it was probable that the site had been covered with the rubbish of ages, yet the mound itself was natural, and not artificial, and that the highest available ground was chosen in the border-land immediately fronting Wales, up to which the fertile plain of Shropshire gradually sloped. Mr. Clark, writing in *Arch. Camb.*, 4th Ser. vol. ix, p. 185, says: “The Castle mound, though standing on high ground, is wholly artificial, and rather oval at its summit, which is about 60 ft. by 100 ft. It is about 30 ft. high, and perhaps 200 ft. in diameter. On its table-top are some fragments of masonry, composed of large rolled boulders, laid in a thick bed of mortar, very rude, but very strong work. One fragment, which in places is about 8 ft. thick, is 9 or 10 ft. high, and near it are two other large masses, one of which, at least, is overthrown. The keep was of the shell type, and probably polygonal. There seems to be a further trace of masonry at the south-west side. The entrance, probably, was on the south-west side. It is probable that the

masonry remaining is the work of William Fitzalan, in 1155." The site had no doubt been much contracted as the town had increased, and especially so during the present century. From the summit of Cynrybwch one could see what must have been the strength of the position in days before gunpowder was invented; on the one side rose, in towering masses, the hills upon hills of Wales, ending in the backbone of Wales, the Berwyns, penetrated by the valleys of the Dee, Ceiriog, and Severn; while on the other side lay the fertile plain of Salop, studded with villages, and, upon the rising ground midway between, rose the Castle of Oswestry. From it the incursions of the Welsh into Salop could be repelled, and shelter could be given under its walls, while the villages of the plain were being ravaged by the spoilers; and if Wales were to be invaded by the route of either the Dee, the Ceiriog, or the Severn, its fortress served as a rallying-ground for the English forces. So late as the Commonwealth, Oswestry Castle was described as the "Key of Wales", and its possession was coveted alike by Norman warrior and Welsh patriot. The Castle must have been of considerable size to have contained so large a garrison as was afterwards mentioned; but it had been so completely destroyed, that it was difficult to trace its outline. We had no plan of the Castle left, but he had there an enlarged drawing, the origin of which he had only succeeded in tracing to a sepia sketch by W. Williams (an artist of the last century who took views of many Shropshire buildings), which was now in the possession of Mr. Adnitt of Shrewsbury: a copy of it was also preserved in the Bodleian Library, but no information could be gleaned there as to its origin. It would be seen that it represented a strong castellated structure of somewhat unimposing aspect, with an outer gate and drawbridge. This sketch also appeared in Edwards's *History of Oswestry*, and was there signed "J. Jones, Dudleston, Salop. Sculpt: Jan. 1819." It had a tower called Madoc's Tower (so Leland told us), while the Bailey Head, as we now termed it, formed the Ballium, or courtyard. The barbican, or outer gate, where the maimed and blind were relieved, would be situate on the site of the mound in Castle Street, cleared away about thirty years ago, and then called "The Cripple Gate". It was probably approached by a bridge over the moat, which ran across the site of the New Municipal Buildings, as was found to their cost when the foundation was being laid last year, for it was damp with the moisture of bygone ages, and full of the bones of mediæval horses and heel-taps of Elizabethan shoes; and no explanation could be given of a singular layer or stratum of leather chippings, about 20 ft. in length and 6 in. deep, which was found many feet below the surface. The inventory of contents further on would give some idea of the number of rooms the Castle contained. It also contained a chapel, dedicated to St. Nicholas, the endowment of which was derived from lands whose identity it was impossible to ascertain, viz., "Castell Croft", a croft under Wynn Wallis; a croft

called "Chykenwal", and the field called "Cadogan Field". It was difficult to give the date of the foundation of the Castle. There was no doubt a fortification at Old Oswestry, or Hên Dinas, the old fort, from British times; but it was not until the days of William the Conqueror that the neighbouring fortress, the Castle, made its appearance in history. Dugdale said, "There was a Castle at Oswaldestre at the time of the Conquest." There was no doubt that a church or religious foundation of some kind had existed in the neighbourhood from the date of Oswald's death in 637; but in *Domesday Book* the district round Oswestry was comprised in "the Manor of Meseberie and Hundred of Mersete", while Oswestry did not appear by name. There was mention of a place called "Castle L'uvre", and it was suggested by Leighton that this meant "The Work", by which name the Normans styled a great military position, and it was probable that this was Oswestry Castle.

The first mention of Oswestry Castle by name, so far as he could gather, was contained in a French metrical romance of the doings of Fulk Fitzwarine, a Norman noble. It told the story of William the Conqueror's visit to the Welsh border in 1068. After describing how the Conqueror relieved the besieged garrison of Shrewsbury, and swept the Welsh border, and how he then came to a ruined city, which was clearly Old Oswestry, the lecturer said William's cousin, Payn Peveril, with fifteen knights around him, fought the giant Geomagog, who was guarding a treasure of "oxen, cows, swans, peacocks, horses, and all other animals, made of fine gold, and there was a golden bull which told the events which were to come". Whether the treasure still remained buried in Old Oswestry, the chronicler failed to tell; but the chronicler said that William gave the Castle to one of his knights, Alan Fitz Flaad. But the Christian knight conquered, and the chronicler proceeded, in a passage which Mr. Wright thus translated:—"The King called a knight, Alan Fitz Flaen, and gave him the little Castle, with all the honour appertaining to it, and from this Alan came all the lords of England who have the surname of Fitz Alan. Subsequently, this Alan caused the Castle to be much enlarged." This was the first mention of Oswestry Castle in history, if history it were; but Eyton showed that, although Alan was actually lord of Oswestry, it was not until many years after William's death. Humphrey Lloyd, the Welsh historian of Elizabeth's reign, in quaint language, tells us what is probably the real story: "The Normans having gotten into their hands all the lands and livings of the nobiltee of England, began to spie into the commodities of Wales; and, seeing that Robert Fitzhaman and the other knights that went with him had sped so well, they made suite to the King to graunt them the lands of the Welshmen. Thereupon the King, thinking that the best waie for him, as well as to encourage them to be the more willing to serve him, as also to provide for them, graunted to divers of his nobles sundrie



Counties in Wales to hold of him by knight's service, as followeth, Roger Montgomery, Earl of Arundel and Salop." Earl Roger, in his turn, conferred the Hundred of Mersete, comprising Oswestry, upon Warin as Sheriff of Salop. An English Sheriff, as has been said, "fills an office as thankless as it is unlaborious, as involuntary as it is irresponsible"; but the Norman Sheriff or Vicomte was a provincial minister nobly born, highly trusted, and munificently rewarded. Earl Roger richly endowed his Sheriff Warin (surnamed the Bald), and gave him his niece in marriage. He is said to have been "little in body, but great in soul". He died in 1085, and his widow married Rainald, another Norman noble; but she kept her first husband in mind, for she "gave for his soul a house in Shrewsbury, and covenanted that she herself, living in the said house as tenant to the Abbey, she would provide candles to light the Church every night for the whole year." This Rainald was the Rainald mentioned in *Domesday Book*, and probably he added to the Castle, then in existence. His successor was the Alan Fitz Flaad, or Flaan, he had mentioned, whose connection with his predecessor was obscure. The crest of the Fitz Alans, the lords of Oswestry, was a "white horse", which was to be seen over the new gate in Church Street, and was, no doubt, the origin of the sign of the inn which it adjoined.

Mr. Parry-Jones quoted from Sir Walter Scott's novel, *The Monastery*, a statement that Walter Fitzalan's father "obtained from William the Conqueror the Castle of Oswestry in Shropshire", and became Steward or Seneschal to David I, King of Scotland, and was known as "Walter the Steward", which was eventually corrupted into "Stewart"; and then traced the connection of Walter Fitzalan with the Stewart family, and showed that from him the Stewart family and the present royal family derived their ancestry.

Mr. Parry-Jones referred to Oswestry being made the headquarters of Henry II, when, in 1165, he attempted to subject Wales to the English Crown; and said it must have been a brilliant scene in Oswestry when, seven centuries ago, on the morning when Henry marched from the town up the road leading past Oakhurst towards the Glyn, and there, in the narrow Ceiriog valley crossed by Offa's Dyke, encountered the Welsh mountaineers, who were ready for the fray.

Mr. Parry-Jones gave an account of the visit of Archbishop Baldwin and Giraldus Cambrensis to Oswestry to preach the Crusade, and their interview with William Fitzalan and the Welsh princes; the praise given to Oswestrian hospitality; and the visit of King John to Oswestry, and how he drove Llewelyn into the mountains; how the Fitzalan heir came of age, and was fined 10,000 marks by John for the privilege of doing so. The third John Fitzalan died in 1272, and again the Crown took possession of the Castle and its lands. Mr. Parry-Jones then gave extracts from the schedule of the Castle lands.



On January 16th, 1282, Edward I visited Oswestry, no doubt to ascertain how the fortifications, which he had ordered, were being carried out. He described the visits of Llewelyn ap Iorwerth to Oswestry, and read a curious correspondence with Archbishop Peckham as to the misdeeds of the Constable of Oswestry, and the crushing out of the rebellion. In 1302, Richard Fitzalan, the then lord, died; and, an inquisition being made of his properties, it was certified that Oswestry Castle was "of no nett value because of the great expenses (more than £20 per annum) attendant on its maintenance". During the reign of the next two Edwards little was heard of Oswestry Castle, except that each King ordered two hundred foot-soldiers to attend him from Oswestry and Clun, to repel the Scots and to fight the French, and one could read of the Welsh regiments of a thousand men under Fitzalan, Earl of Arundel and Oswestry, of which the Oswestry men must have formed part. In 1324, nearly at the close of the reign of that weak and indolent monarch, Edward II, the new Earl of Arundel, granted two shops "to our burgesses of Oswaldstree, situated in the row which is called Legges Street, betwixt the shops of the sons of Richard the Stranger and the tenement of William, son of William the baker". At the beginning of the present century there was an Assize trial in which the burgesses of Oswestry tried to prove that the then Earl of Powis was not entitled, as lord of the manor, to the tolls of Oswestry from the time of Richard I; and at the trial the record was produced, which he read, containing an inventory of the contents of the Castle.

Richard II held a Parliament at Shrewsbury, probably in order to inspect the Fitzalan estates he had seized, which was adjourned to Oswestry, where one of the most memorable and dramatic scenes in the pages of Shakespeare took place. One could imagine the gay pageant, as the monarch, so vain of his personal appearance, handsome and golden-haired, just thirty years of age, with his enormous retinue of servants clad in costly liveries, and the nobles of his Court, rode over the Shropshire plain and through the two long narrow streets of which Oswestry then consisted, up to the Castle. In his company were the two bitter foes, the Dukes of Hereford and Norfolk, the former better known as Harry Bolingbroke. On March 19th, 1398, in Oswestry Castle, they appealed to the King, who ordered them to fight their quarrel out at Coventry. Shakespeare began his play of *Richard II* with the scene, but, by a poetical licence, made it take place in the Tower of London instead of Oswestry Castle—

"Face to face,  
And frowning brow to brow, ourselves will hear  
Th' accuser and th' accused freely speak."

And the noble appeal of Norfolk echoed through the walls of Oswestry Castle—

“My dear, dear Lord,  
The purest treasure mortal times afford  
Is spotless reputation ; that away  
Men are but gilded loam or painted clay.  
A jewel in a ten times barr'd up chest  
Is a bold spirit in a loyal breast.”

It was during his visit, and before the Parliament closed, that Richard II granted the first royal charter to Oswestry, which was still in possession of the town, and ornamented by a fine initial illuminated portrait of the King.

He afterwards referred to the creation by Richard II of the “Principality of Chester”, and the incorporation with it of Oswestry, and a number of places in the Marches, and the subsequent revocation of this grant by Henry IV.

Oswestry was unfortunate in the year 1400, when Owen Glyn-dwr seized the town. It was said that the title “Pentrepoeth” or “hot town” was due to this calamity, for Oswestry “was nearly totally destroyed by fire during the wars of the Welsh people.”

He then detailed curious incidents during the sixteenth century, showing the lawless state of the Marches. In 1519 there was an entry in the Star Chamber proceedings, communicated to him by the Hon. Mrs. Bulkeley Owen, in a suit in which the Earl of Arundel was plaintiff and Meredyth ap Howel defendant, in which the Earl complained “that the said Meredyth, without authority or assent of the said lord, by force entered the Castell of Oswestre, in the March of Walys, and desired entry to the lord’s servants. My lord, knowing that, sent to the said Meredith to avoid the said Castle ; at last he was avoided. Then my lord appointed one Ievan Lloyd, a substancyall gentleman, constable there ; when he came to enter, and his patent proclaimed in the court there, after the custom, the said Meredith, with others with him, set on the said Lloyd and his followers, and killed and murdered them.” After this, Meredith and his followers “besieged the Castle, and entered and took away stuff therefrom, and took Ievan Lloyd’s brother, and robbed and spoyled him, and kept him in prison”. There was but little doubt that in this remote part of the kingdom, which was then a sort of no man’s land, every man did what was right in his own eyes, while the feudal lord only interfered when his own rights were molested. This was one side to the story. Glyn Cothi, the well-known Welsh bard of the fifteenth century, described in glowing language the virtues of this same Meredyth ap Howel in a poem (*Cywydd*) which he addressed “To Meredydd ap Howell ap Morys and to the Towne of Oswestry (Croes Oswalt).” Mr. Parry-Jones then read a translation of the poem, furnished him by Mr. Howel W. Lloyd, of which the first portion runs as follows:—

“The town, four ages old, will I not stake  
On the dice, nor yet on the cards.  
I will not stake ancient Oswestry on the hill,  
On the draught-board, nor at chess.

The best of any single town are its people,  
 The best of any one round Castle is its wine.  
 Has any castle around its equal?  
 Or have better burgesses been found?  
 In it are the shops of Cheap,  
 And harmony and honesty also  
 A cruciform church under an angle of a hill;  
 Churchmen who call upon Oswald.  
 She will have none of the lawlessness that has been,  
 Nor breach of privilege: the London of Wales.  
 To the Castle of Stone is he a captain,  
 The stoutest of all in the great town.  
 To the bright Castle on the wall a Maximus  
 Is Maredydd the peer of Idwal;  
 A Hector is the son of Howel ap Morys,  
 The stalwart Earl of Llys Mechain.  
 Of chiefs has he been found most just  
 Of the stock of Einion and of the Cyffins.  
 A lofty oak from Hendwr is this."

Edward Lloyd of Llwynymaen, near Oswestry, a descendant of the Crusader Mewrig Lloyd, was Constable of Oswestry Castle under either Thomas Fitz Alan, Earl of Arundel, who died in 1525, or his son William, who died 1543. Philip, the last Arundel, who was made territorial lord of Oswestry, met with a sad fate. He was one of the greatest scholars of his day. He died in the Tower of London in 1595, not without suspicion of having been poisoned. In 1603, James I granted by letters patent the lordship, manor, and Castle of Oswestry to Philip's half-brother, Thomas Howard, Earl of Suffolk, one of the captains in the fleet which defeated the Armada; and to him John Davies dedicated his history of Oswestry from his "poore house at Middleton, near Oswestry, in 1635".

He had now arrived at the last scene in the story, and referred to the siege in the time of Charles I. To quote from Mr. Stanley Leighton's *Records*: "In the immediate neighbourhood of Oswestry, the families who took the side of the Parliament were the Myddeltons of Chirk Castle, the Myttons of Halston, the Lloyds of Aston, the Powells of Park, the Bakers of Sweeney, and the Evanses of Treflach. On the King's side were the Lloyds of Llanforda and Llwynymaen, and the Owens of Brogyntyn." Early in 1645 they were told that "Lord Capel went lately to Oswestrie, with 1,000 horse and dragoones, to fortifie the towne, and told the inhabitants that it must be entrenched and strengthened, because he heard that some rebels were coming from London into that country". On the other side, the Parliament was not less active. On June 11th, 1645, it appointed Sir Thomas Myddelton of Chirk Castle to be Sergeant-Major General for the six counties of North Wales, and the Earl of Denbigh Lieutenant-General of Stafford, Chester, and Salop. On Tuesday, September 11th, 1643, Wem was captured from the Royalists, and became the Parliamentary headquarters for Salop. Lord Capel with his army, 4,000 strong, attacked Mytton.

who had only 300 men; but he repelled the attack with the invaluable aid of the women of Wem, whereupon it was said—

“The women of Wem and a few musketeers  
Beat Lord Capel and all his cavaliers.”

In the spring of 1644 Myddelton determined to take action. His friend Mytton had already tried to obtain possession of Oswestry Castle by stratagem. The governor, Lloyd, a descendant of the Crusader Lloyd, one of the Lloyds of Llwynymaen, was described as being of a “convivial turn”. Mytton induced a friend of the governor to ask him to dinner, the scheme being to seize him and carry him to the gates of the Castle, and call upon the garrison to surrender. Lloyd accepted the invitation, but on the way met a couple of Parliamentary scouts who were captured, and, as the chronicler told, “the treachery was confessed and discovered to the governor, who suddenly returned home and secured the town”. His carelessness, however, got known, and a governor was appointed in his stead.

He then described how the Royalist governor destroyed the parish church and “imbezzled the organ”; and gave a short account of the siege and capture of the town by surprise by the Parliamentary army under the Earl of Denbigh and Thomas Mytton.

Mr. Parry-Jones stated that by the kindness of the present Earl of Denbigh he had been able to procure platinotype copies (which he produced) of the original despatches from the Parliamentary Committee at Wem, signed by Mytton, Samuel More of Linley, Robert Clive (ancestor of the present Earl of Powis), and Thomas Hunt of Boreatton, and of other original documents relating to the siege, including the resolutions of both Houses of Parliament conveying their thanks and a grant of £200 to Mr. Mytton.

He then very shortly described the Royalist effort to recapture the town, and their repulse near Whittington, and quoted Myddelton's despatch, “The town of Oswestry I find to be a very strong town, and, if once fortified, of great concernment, and the key that lets us into Wales”. The late Mr. Charles Sabine, sen., told him, many years ago, that one day he was in an old house, now pulled down, in the Horse Market, in which an old woman was cutting up sausage-meat. He observed that the “board” on which she was cutting looked very old, and, upon taking it up, saw that there was a representation of the Fitzalan horse upon it. “Where did you get that from?” he said. The old lady replied, “It is said, that came out of the Castle when it was pulled down.” Mr. Sabine purchased the board, and had it placed at the head of his drawing-room mantelpiece at Carreglwyd. This was probably the only relic of the Castle still in existence, except the few rugged and shapeless stones to be seen. The Castle probably did not disappear all at once. The records showed at the beginning of the present century that the wall round the bottom of the Castle Bank was built at the cost of the Corporation; and many of them were



old enough to remember how they used to “toboggan” up and down the steep sides of the Castle-hill when there was no wall in the Horse Market. The late Mr. Charles Sabine, sen., was instrumental in rescuing the hill from the hands of the spoilers, and induced a number of leading Oswestrians to form a fund to purchase it from the trustees of Mr. Venables, to whom it belonged ; but again “the Castle Bank”, as it was called, fell into a neglected condition, and finally it was reserved for the present Mayor, Mr. Alfred Wynne Corrie, among the memorable acts which have signalised his years of office, officially to receive the Bank from its late owners, and to dedicate it to the public of Oswestry for ever. He had quoted from a Welsh poet of the fifteenth century : let him conclude with a translation of a poem of Guto'r Glyn, the domestic bard of the Abbot of the Valle Crucis Abbey of the thirteenth century (a translation furnished him by Mr. Howel Lloyd), and for which Guto'r Glyn was made a burgess :—

“Oswestry is the liberal, the best endowed of cities,  
 The beloved of Heaven, that draws me to it ;  
 Oswestry, the strong fort of conquerors, the London of Powys,  
 Where the houses are well stored with wine, and the land is rich ;  
 Its school is celebrated, and its city, for preachers and men of science,  
 God is present in its beautiful temple,  
 A church adorned with rich chalices,  
 And with bells, and a rich-toned organ.  
 No better choir is there from it to Canterbury,  
 None in which there is correcter singing,  
 Or more suitable to the vestments.  
 To White Minster I know no convent superior.  
 The women of Oswestry are the best dressed and the handsomest.  
 In merchandise it is like Cheapside,  
 And honest and unanimous are its people.  
 God's grace be with the city and with its denizens,  
 May God be its Guardian and its gracious Preserver.”

At the conclusion of Mr. Parry-Jones's paper, the Ven. Archdeacon Thomas read a paper on the “Norwich Taxation, A.D. 1253, of the Diocese of Bangor”, which is printed in the present number of the Journal.

THURSDAY, AUGUST 24TH.

## ANNUAL GENERAL BUSINESS MEETING.

THE Annual General Business Meeting of the Association was held at the Wynnstay Arms, at 8.30 P.M., the chair being taken by the Ven. Archdeacon Thomas.

*Election of Officers, etc.*—The following new officers, etc., were duly proposed and elected.

### PATRONS.

The Right Hon. Lord Llangadoc.

The Right Hon. Lord Swansea.

The Right Hon. Lord Hawksbury.

## VICE-PRESIDENTS.

Sir James Williams-Drummond, Bart. (President, 1892).  
 The Rev. Hugh Prichard, M.A.  
 The Ven. Archdeacon D. R. Thomas, F.S.A.

## MEMBERS OF COMMITTEE.

Edward Owen, Esq.	}	Retiring Members re-elected.
Richard Williams, Esq., F.R.H.S.		
A. Neobard Palmer, Esq.		
J. Romilly Allen, Esq., F.S.A.Scot.		
The Rev. Canon Rupert Morris, D.D.		
Edward Laws, Esq.		
Iltyd Nicholl, Esq., F.S.A.		

## LOCAL SECRETARIES.

Edward Roberts, Esq. (Mona View, Carnarvon)	}	for Carnarvonshire.
Rev. D. Jones, M.A. (Llangerniw Rectory)		
A. Ffoulkes-Roberts, Esq. (Vale St., Denbigh)	}	for Denbighshire.
Herbert Allen, Esq. (Norton, Tenby)		
Rev. Elias Owen, F.S.A. (Llanyblodwel Vicarage)	}	for Shropshire.
Henry Taylor, Esq., F.S.A. (Curzon Park, Chester)		
	}	for Cheshire.

*Selection of Place for holding Meeting in 1894.*—It was decided to invite the Royal Society of Antiquaries of Ireland to hold a joint meeting with the Cambrian Archæological Association at Carnarvon in 1894.

This invitation has since been accepted.

*Annual Report of the Association.*—The finances of the Association are in a satisfactory condition. A sum of £200 has been invested in Consols, besides which there is a balance of £87 6s. 2d. in hand to meet current expenses.

During the last year the Association has lost one of its oldest and most valuable members, J. O. Westwood, Esq., M.A., Hope Professor of Zoology, Oxford; also Morris C. Jones, Esq., the Ven. Archdeacon Edmondes, and E. Rowley Morris, Esq.

The condition of the Association as regards the number of members continues to be satisfactory. The following is the list of those who have joined the Association during the last twelve months, and who now await the formal confirmation of their election.

## ENGLISH AND FOREIGN.

Mrs. Longley.

The Detroit Public Library, Michigan, U.S.A.

W. F. Kyffin Taylor, Esq., 13, Harrington Street, Liverpool.

John Morris, Esq., 4, The Elms, Dingle, Liverpool.

## NORTH WALES.

The Rev. B. Jones-Bateman, Pentre Mawr, Abergele.

The Rev. E. James Evans, Chirk Vicarage.

E. W. Lovegrove, Esq., Friars Cottage, Bangor.

Steele L. Roberts, Esq., Chirk.

Edward Hughes, Esq., 37, Wrexham Fechen, Wrexham.

A. Seymour Hughes, Esq., Pendwr, Wrexham.

Major Sandbach, Hafodunos, Abergele.

## SOUTH WALES.

Charles Lloyd, Esq., M.A., Waunifor, Maesycrugiau.

William Davies, Esq., Bays Hill, Llandeilo.

Robert E. Richardson, Esq., Glanbrydan, Llandeilo.

R. W. Llywelyn, Esq., Baglan Cottage, Briton Ferry.

A. E. Bowen, Esq., Town Hall, Pontypool.

Rev. Samuel Lewis, Rectory, Merthyr.

W. Joseph, Esq., Aberdare.

W. Prichard Morgan, Esq., M.P., Westminster Chambers  
London.

The Right Hon. Viscount Emlyn, Golden Grove, Llandeilo.

Miss Mansel, Maesdeilo, Llandeilo.

John Hughes, Esq., Old Bank, Llandeilo.

J. Jones, Esq., Pentre, Llandeilo.

The Rev. John Evans, Vicarage, Llandovery.

## THE MARCHES.

A. Wynne Corrie, Esq., Park Hall, Oswestry.

J. Dovaston, Esq., West Felton, Oswestry.

The papers and notes contributed to the Journal during the past year are quite up to the usual standard, but the historical element predominates a good deal over the purely archæological. Amongst the historical papers, the most important are Mr. G. T. Clark's "Signory of Gower", Mr. Edward Owen's "Contribution to the History of the Præmonstratensian Abbey of Talley", Mr. E. A. Ebbblewhite's "Flintshire Genealogical Notes", and Mr. J. W. Willis-Bund's "Teilo Churches". The archæological papers are very weak in comparison; and, with the exception of Mr. A. G. Langdon's "Chi-Rho Monogram upon Early Christian Monuments in Cornwall", and Mr. Stephen W. Williams' "List and Index of Monumental Effigies", there are none of exceptional merit. It is to be hoped that the good work initiated by Mr. Stephen Williams, in compiling lists of Welsh antiquities, will be taken up and continued

by others. Although the older members of the Association still continue to send valuable contributions to the Journal, there seems to be a great lack either of energy or talent amongst the younger generation; so much so, that it would at the present time be almost impossible to point out a really capable specialist in any one branch of Welsh archæology fit to be successors of such men as Prof. E. A. Freeman, Prof. J. O. Westwood, Mr. G. T. Clark, Mr. Longueville Jones, and many others who have built up the reputation of the Cambrian Archæological Association during the first half-century of its existence. Consequently, there is now a splendid career, with the certainty of achieving fame, open to anyone willing to devote himself conscientiously to acquiring the qualifications of a specialist.

The Editor has still to complain of not receiving communications from the Local Secretaries with regard to new discoveries and other matters of interest in each district. It is suggested that a post-card shall be sent to each of the Local Secretaries quarterly, asking for a report.

Both in number and excellence, the illustrations of the Journal are quite equal to those in previous volumes, the greater part being contained in the Report of the Annual Meeting, which is year by year becoming a more important feature.

An Illustrated Programme has again been issued for the Annual Meeting. Mr. Worthington G. Smith was commissioned to visit Oswestry and the neighbourhood before the Meeting, for the purpose of making sketches for the Programme. The extra expense entailed on the Association for the preparation of the illustrations of the Programme is about £15, but the blocks are again used for the Report of the Meeting. When the fixed sum of £60 per annum was set aside for illustrating the Journal, it was not contemplated that the illustrations for the Programme would have to be provided for out of this sum. It is therefore recommended that a further sum of £10 be allowed for the Programme.

A meeting of the Committee was held at Shrewsbury, on the 25th of April, for arranging the preliminaries of the Annual Meeting at Oswestry and transacting other business, as specified in the Minute Book. A Committee was appointed to devise a scheme for an Ethnographic Survey of Wales, and to act in concert with the Committee of the Ethnographical Survey of the British Association for the Advancement of Science. The Committee consists of the following members of the Cambrian Archæological Association :—

Prof. Boyd Dawkins.  
Edward Laws.  
Stephen W. Williams.  
E. Sidney Hartland.  
Ven. Archdeacon Thomas.  
J. Romilly Allen.

The last named to act as Secretary to the Committee.



Amongst the honours that have fallen to the lot of members of the Association, the most well-deserved is the degree of LL.D. conferred on Prof. John Rhys by the University of Edinburgh.

The literary works by members of the Association comprise the following :—

“The Early Ethnology of the British Isles.” By Prof. J. Rhys, LL.D.

“The Ogam Inscriptions in the Pictish Language,” from the *Proc. Soc. Ant. Scot.* By Prof. J. Rhys, LL.D.

“*Cartæ et Munimenta de Glamorgan.*” By G. T. Clark, F.S.A.

“The Town of Wrexham.” By A. Neobard Palmer.

“The Illustrated Archæologist.” A quarterly journal, edited by J. Romilly Allen, and published by Chas. J. Clark; the First Part issued in June 1893.

Special attention is called to the work of preserving early Christian monuments by placing them under cover from the weather at St. David's Cathedral and St. Edren's, Pembrokeshire, by the Very Rev. the Dean of St. David's; and at Margam Abbey, by Miss Talbot of Margam. No steps whatever have been taken to protect the crosses at Llantwit Major, although they have been scheduled under the Ancient Monuments Act, and are amongst the most interesting stones in Wales.

The Association has to regret the loss by death of the following esteemed contributors to the Journal :—

Prof. J. O. Westwood.

Morris C. Jones.

E. Rowley Morris.

G. W. Shrubsole.

The thanks of the Association are due to E. H. Owen, Esq., F.S.A., of Tycoch, Carnarvon, for presenting back volumes of the *Arch. Camb.* to complete the official set; and to the Rev. Canon Rupert Morris for undertaking the Index of the annual volume of the *Arch. Camb.*

#### EVENING MEETING.—FRIDAY, AUGUST 25TH.

A PUBLIC meeting was held in the Holy Trinity Mission Room, at 8.30 P.M.

Papers were read by Mr. Arthur Baker, F.R.I.B.A., on “Some Residences of the Descendants of Einion Efell,” and by the Rev. Elias Owen, F.S.A., “On the Use of Church Bells”; both of which will be published in the Journal.

The proceedings terminated with the usual votes of thanks.

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## Reviews and Notices of Books.

MADOC: AN ESSAY ON THE DISCOVERY OF AMERICA BY MADOC AP OWEN GWYNEDD IN THE TWELFTH CENTURY. By (the late) THOMAS STEPHENS. Edited by LLYWARCH REYNOLDS, B.A. London: Longmans, Green, and Co.

THE publication of any work by so distinguished a member of the Cambrian Archæological Association as the late Mr. Thomas Stephens is an event that should not pass unnoticed in the pages of this Journal. Like the majority of Mr. Stephens' literary productions, the present volume was written for an Eisteddfod prize. The story of the manner in which the author was treated has oftentimes been told, and needs no repetition here. Suffice it to say that a quarter of a century has elapsed since the essay was written, and that the writer himself has been dead for nearly eighteen years.

As might be safely predicted from the cautious character of the author of the *Literature of the Kymry*, Mr. Stephens arrives at the conclusion that the discovery of the New World by the Welsh Prince is only a figment. Whether it was worth while to pursue the dissection of the legend with the elaborateness here adopted is perhaps questionable; but the method has the merit of closing the subject for ever, and of adding another item to the already long catalogue of exploded popular beliefs. But the story of Prince Madoc rested upon certain supposed historical circumstances, the examination of which by so competent a Welsh scholar cannot fail to afford profitable reading to students of Cambrian history. The contemporary bardic references to Madoc, and the statements of later chroniclers, are set forth in the true critical spirit, and with such amplitude that this portion of the work is a solid and satisfactory contribution to the study of our mediæval literature.

The author's conclusion is that Madoc, whose taste for the sea marked him out from his fellow-chieftains, was slain (perhaps murdered) somewhere about the year 1169, according to the too prevalent practice of that period. Legend represented him as having sailed in the direction of Merlin's glassy paradise, and the fame of the great Genoese rendered it the most natural thing in the world to link Madoc's name with an equally glorious achievement.

Whose was this happy inspiration? Dr. David Powel's *History of Cambria* (published in 1584) contains the fully developed story, though that writer modestly ascribes its authenticity to Humphrey Llwyd, who died in 1568. Mr. Stephens evidently regarded Powel's *History* as the source of the story, though there can be little doubt that he obtained it from a Sir George Peckham, whose head was full

of schemes of colonisation and of fighting the Spaniards, and whose end is worthy of record. He continued so long in the sacred waters of St. Winifred, Holywell, "that the cold struck into his body, and after his coming forth of the Well he never spake more."<sup>1</sup> This adds an item of information to that given in a note on p. 23 of the work under review. The subsequent growth of the Madoc legend has nothing to do with history; we, therefore, are not constrained to follow it further. Adopting Mr. Stephens' words, we "shall marvel much if any candid reader rises from the perusal of these pages with any other impression than that the story is not founded on facts."

Mr. Llywarch Reynolds has executed his duties of Editor with excellent judgment and taste. His prefatory remarks set forth with admirable clearness the circumstances under which the Essay was written, and the fate that befell it. The subject, though not unimportant, was hardly worthy of the author's powers, and we could have wished that some other of his many unpublished productions had been selected instead of the present one. Mr. Stephens wrote a treatise upon the "Origin of the Trial by Jury", which secured the high commendation of the late Baron Bunsen. His knowledge of Welsh gave him command of material that has remained for the most part unused, whilst Mr. Llywarch Reynolds' training and literary accomplishments render him an ideal editor of such a work. We press the suggestion upon his consideration, and shall be glad to witness its adoption.

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CARTÆ ET MUNIMENTA DE GLAMORGAN. Curante G. T. CLARK.  
Vol. iv. (Privately printed.)

It is not many months (July 1893) since we noticed the first three volumes of Mr. Clark's great collection of documents relating to Glamorganshire. Now we are presented with a fourth volume, and are glad to infer, from the absence of any valedictory notice, that it is by no means to be regarded as the last of the series. What we said upon the previous occasion, both of praise and of explanation, we can but repeat upon the present. To criticise in detail is, indeed, impossible. All we can do is to be thankful that it has been put into Mr. Clark's heart to print all this valuable material, to hope that he will long be spared to continue the excellent work he is so well suited to perform, and to press his example upon other wealthy and enlightened gentlemen of the Principality.

There possibly remain in private possession a number of documents that would complete the story of the devolution of property in Glamorganshire, to which Mr. Clark has not, and probably cannot, have access. These must, however, be of a private nature, and can have little bearing upon the general course of affairs in this

<sup>1</sup> *History of Lilly's Life and Times*, p. 32.

great county ; but there exist in the Public Record Office a number of surveys, extents, and manorial accounts, that will go far to vitalise and vivify many of the dry and uninteresting leases, conveyances, and quit-claims, that are contained in Mr. Clark's already printed four volumes. The Duchy of Lancaster records contain surveys of almost all the Glamorganshire manors ; and a few have large-scale maps, the production of which would be a priceless boon. There is also a Commonwealth survey of the lordship of Ogmores, and an account of its rights, liberties, and appurtenances ; while the Glamorganshire documents formerly deposited in the Court of Wards and Liveries would of themselves fill a bulky volume. We mention these only to show that, much as Mr. Clark has accomplished, there still remains much to do, and to hope that so long as his valued life continues, the fresh material will but serve to increase his ardour and zeal.

We notice that the deed of sale of a number of Crown manors to Sir Rice Mansell (printed in this volume at p. 508, from a Penrice MS.) is dated the 28th August 1546, whilst the same document is enrolled on the Patent Roll on the 28th June of that year ; no doubt a scribe's error in drawing out the grant for the purchaser. The Seventh Report of the Historical MSS. Commissioners has a reference to a lease of the manor of Trer'gôf (or, perhaps, Tregoes), granted by the Abbot and Convent of St. Peter, Gloucester, to Master Henry, clerk, of Llancarvan, in the year 1293, in which it is covenanted that the lessee will not grant or assign the farm or the manor to any other person, nor give liberty to any of the lessor's men there, nor demise freely any of the lands held of the Convent servilely, nor make new customs, without the express consent of the said religious. It is interesting to compare these conditions with those in an earlier lease printed in Mr. Clark's first volume, No. xciv.

Mr. Clark has appended several lists of the ecclesiastical dignitaries of the diocese, drawn from the documents he has collected, and they, of course, form by far the most complete as well as most authentic lists that have been produced. The same has also been done with the officers of the lordship. There is an excellent index. It is but just to quote the following from Mr. Clark's brief preface : "The first volume was printed at a private press ; the others are from the press of Mr. William Lewis of Cardiff, the not unworthy successor in the typographic art of the well-known press of Llandovery." No higher nor better deserved words of praise could be uttered.

EDWARD OWEN.

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## Archaeological Notes and Queries.

DISCOVERY OF ROMAN REMAINS AT CARNARVON.—In the month of January last a piece of ground at Segontium was opened for the erection of two houses, and it was reported to me that various fragments of pottery were found. The weather was excessively inclement, and I had a bad cold, and was for some days unable to go and inspect the place. When I did so I found a square piece of ground uncovered to the depth of 4 or 5 ft., for the erection of two moderate-sized houses, and the builder informed me that he had found the slate-edging of what he had no doubt were the kerbstones of street-footways, and also three wells.

Owing to the snow and sleet, and the tramping of numerous boys, who always crowd where any new work is commenced in a town,



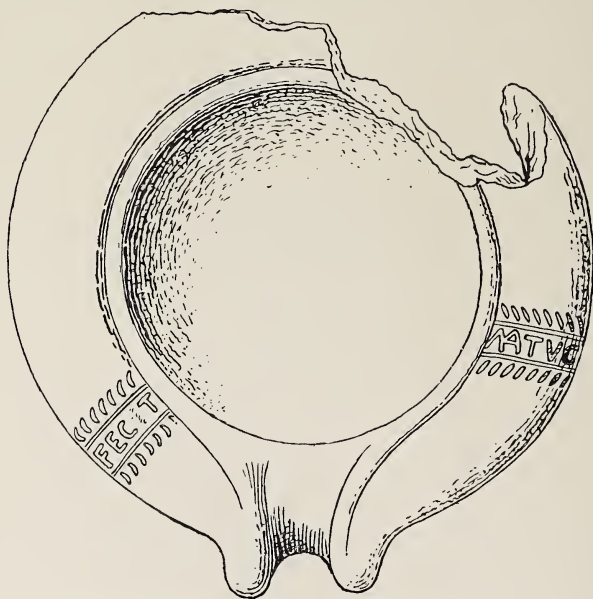
Roman Mortarium found at Segontium.

the place was not very easy to examine; but I found three drains formed of rough slate slabs of about  $2\frac{1}{2}$  ft. in length. The drains were formed carefully, with two sides and top and bottom flags. I have no doubt that what were considered to be wells were cess-pools which had received the drainage of adjacent houses through

the drains already mentioned, and that what the builder considered to be the sides of footways were portions of one side of drains, the other side and top and the bottom of which had somehow been removed, or probably had never been completed. I saw great numbers of small pieces of pottery, but too small and broken to enable me accurately to judge of the shape or design.

Hearing that Mrs. C. A. Jones, living at that end of the town of Carnarvon, was in possession of two articles found at the excavations, I wrote and requested her to send me a sketch, which she kindly supplied, and from which the illustrations here given were made. The inscription, FECIT MATUC, I had no difficulty in at once making out to be FECIT MATUCENUS (Fecit Matucenus), there being a ligature between the M and the A of Matucenus, as so often happens in Roman inscriptions, and the name Matucenus being a familiar one amongst Roman potters. The sides are 12 in. in width by 3 in depth.

The finding of *purely Roman remains* in this, as in all other cases, is a proof of the folly of the assertion that the British occupation of



Fragment of Samian Ware found at Segontium.

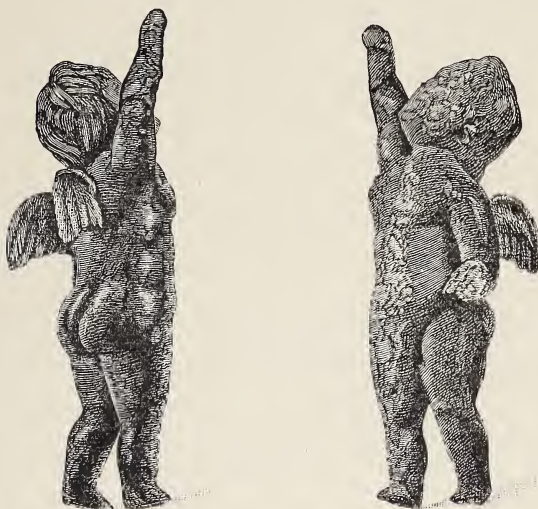
subsequent date was on the precise spot of the Roman town. The Roman outer defences of necessity extended to the sea-front at the entrance of the estuary of the Seiont, and would therefore cover the Edwardian town; so that a British town there would be covered by the description "Segontium", as the name Carnarvon would to-day cover "Segontium", into the heart of which the modern town ex-

tends. The site of "Segontium" is the property of Mr. Assheton Smith, who has kindly arranged to let no more land for building without giving me information in time to enable me to inspect it, and he will arrange with the tenants for the preservation of the property found in digging foundations.

LLEWELYN TURNER.

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ROMAN BRONZE CUPID FOUND AT SEGONTIUM.—The bronze Cupid here shown was picked up in June 1893, by the side of some houses in the course of erection on the north side of the Beddgelert Road, Carnarvon. The figure was found in a heap of rubbish composed



Bronze Cupid found at Segontium.

of charcoal, bones, and teeth of oxen, and fragments of Samian and other wares, which had been uncovered in the process of levelling around the houses. It is now in the Museum at Ellesmere.

HAROLD J. E. PEAKE.

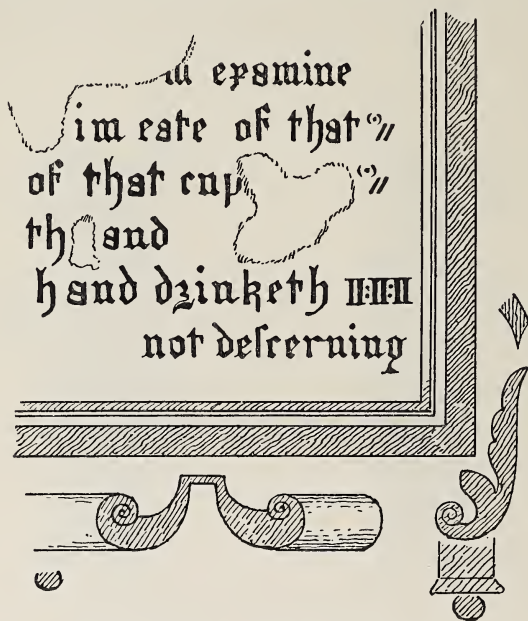
Ellesmere. Sept. 24th, 1893.

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THE CARDIFF MUSEUM.—We are glad to hear that Mr. John Ward, F.S.A., has recently been appointed Curator of the Cardiff Public Museum and Art Gallery. Mr. Ward has contributed several articles to *The Antiquary* on Local Museums, including one dealing with the collection of which he now has charge. Under his able management there is no doubt that the Museum will be greatly improved, and

will become more worthy of the town in which it is situated. The Museum Committee have in view the formation of a series of casts of the early crosses of Glamorganshire, which should be of great value to students of Celtic art.

MURAL PAINTING AT TREGYNON CHURCH, MONTGOMERYSHIRE.—The restoration of Tregynon Church has just been commenced, and on taking down the Blayne family monument, a mural painting, like the sketch enclosed, was found behind it. The letters I have given



Wall-Painting at Tregynon Church.

are quite plain, but the remainder of the text is either obliterated or covered with whitewash. At the right-hand side of this panel can be seen a few faint letters belonging to some older writing, and even under the whitewash it appears there are other words.

W. SCOTT OWEN.

Cefnwifed, Newtown, Montgomeryshire.

March 9, 1893.

A NEW WELSH ARCHEOLOGIST.—About the first week in October Mr. John Morris of Rwyddfagatw Farm, in the parish of Llanegwad, Carmarthenshire, was extending a pond which supplies water to work a threshing-machine, and had to dig for some distance into



the peaty soil adjoining. At a depth of 5 ft. he found in the peat what appeared to him a very nice and curiously shaped smooth stone. He thought it would make a pretty ornament if painted. A servant had actually commenced to blacklead it, when a young visitor came forward, glanced at the stone, and gave orders that it should not be touched. "That is one of the old stone things people used to fight with", said the lad. "I saw a picture of one in a book of my father's. It was buried with an old chieftain, the book said." This lad of twelve years old is Horatio Thomas, a nephew of Mr. Morris, and son of Mr. J. Cerridfryn Thomas, Science Master at Carmarthen Grammar School. He carried home his prize triumphantly.

It proves to be a finely shaped, large-sized, and well-preserved celt; so smooth that it may almost be called polished. It is just 10 in. long, 8 in. round the thickest part, and  $3\frac{1}{2}$  in. along the knife-edge end. It is neither of flint nor jade, but of a kind of grey granite, in which some specks of felspar and mica are visible. Horatio Thomas took a second class (South Kensington) certificate in chemistry at the age of nine, and has gained several other certificates since. Now in his twelfth year he has turned archæologist. In his time, short as it is, he has played many parts.

H. C. TIERNEY.

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PARISH REGISTERS AT LLANSADWRN CHURCH, ANGLESEY.—When looking through the old Parish Register of Llansadwrn Church a short time ago I came across the following note: "Collected in the Parish Church of Llansadwrn Hen, twentieth of September 1663, towards the loss of Hexham in Northumberland, the sum of two shillings." It would be interesting to know the connection between Hexham and Llansadwrn.

HAROLD HUGHES.

Arvonian Buildings, Bangor.  
Sept. 20, 1893.

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CROSS-HEADS AT LLANDEILO FAWR, CARMARTHENSHIRE.—The following communication has been received from the Vicar of Llandeilo Fawr:—

"The two interesting cross-heads preserved in Llandeilo Fawr Church, drawings of which are given in No. 38, Fifth Series, of the *Archæologia Cambrensis*, are represented, as to No. 1, as having been found in digging the foundations of the chancel; and as to No. 2, as having recently been dug up in the town. And as to this one a question is asked, 'Can this be the second cross mentioned by Col. Grant Francis as having been found with No. 1?' Now it may be of some utility hereafter that the real circumstances pertaining to both the above should be made known.

"No. 1 was found in the church, a little aside of the entrance to the

Dynevor Chapel in the north aisle of the church, where the lower, and the greater, portion of it was allowed to remain.

"No. 2 was found within a few yards of the entrance to the churchyard from Church Street, when my attention happily was called to it by the men who discovered it; for if such had not been the case, it would probably have been used for the covering of a drain the men were cutting, or would have been treated in time as worthless, as subsequent events turned out in connection with the steps I took to get it preserved in the church.

"I feel proud that I have rescued the stone from being lost or destroyed, as well as the Ogam stone I was the means of preserving in 1878 at Pentrecwn, near Llywell, Breconshire, which is now in the British Museum, London.

"LEWIS PRICE.

"The Vicarage, Llandeilo.  
Nov. 2, 1893."

DISCOVERY OF A ROMAN VILLA AT CAERWENT.—In *The Western Mail* for Sept. 25th, 1893, it was announced that, whilst digging the foundations for some cottages in the course of erection for Mr. Lysaght of Bristol, a little to the north-west of Caerwent Church, and by the side of the high-road from Chepstow to Newport, the workmen struck upon some mosaic pavement, which proved to be portion of a Roman villa of considerable size. In reply to a letter of inquiry addressed by the Editor to Mr. R. Milverton Drake, architect, under whose superintendence the work is being carried out, he gives the following particulars regarding the find:—

"The excavations have not been on a very large scale, but sufficient has been opened up to show that we are on the foundations of a very extensive building having a frontage little short of 100 ft. I am taking a careful record of the various portions as they are unearthed. There are remains of a good mosaic floor, which I have copied full size. Coins and pottery are plentiful."

Mr. Milverton Drake indicates the general arrangement on a sketch-plan. The vestibule, with a mosaic floor, is approached by two steps, and is 88 ft. 5 in. long. On one side is a flue or drain, right against the wall, formed of freestone slabs at the bottom and side away from the wall. The bottom of this drain is 3 ft. 4 in. below the top of the wall now standing. The walls of the rooms are of coursed masonry, 1 ft. 6 in. thick. On the other side of the vestibule three rooms and a passage have been uncovered. The first room, next the entrance to the vestibule, has a mosaic floor, and measures 20 ft. by 20 ft.; the second room measures 27 ft. by 20 ft.; then comes a passage 8 ft. wide, and beyond, a small chamber only 10 ft. 6 in. wide.

REMOVAL OF GELLYDYWYLL INSCRIBED STONE TO CENARTH CHURCHYARD.—The Rev. D. H. Davies, Local Secretary of the Cambrian Arch. Association for Cardiganshire, in a letter to the *Carmarthen*

*Journal*, dated Oct. 16th, 1893, records the fact that the Gellydywyll inscribed stone has been removed, for better preservation, into Cennarth churchyard, by the direction of the Earl of Cawdor. The



The Gellydywyll Inscribed Stone.

monument in question has already been described by Mr. G. E. Robinson in the *Arch. Camb.* (Ser. IV, vol. vii, p. 141, 1876). The inscription, which is in debased Latin capitals, reads

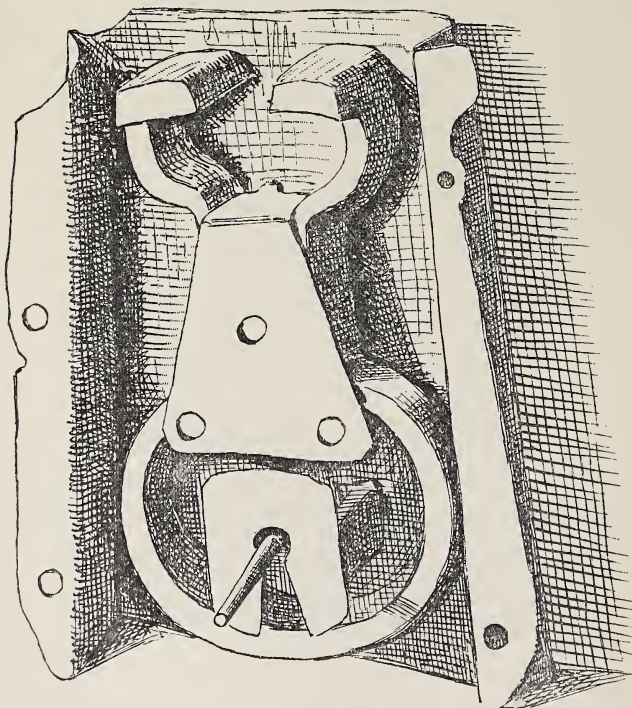


CYRCAGN —  
FILI ANDAGELL —

The first name, *Curcagnus*, occurs also on the missing stone at Llandeilo Fawr in Carmarthenshire (*Arch. Camb.*, Ser. III, vol. iv, p. 345), and the second name, *Andagelli*, is found on the Ogam inscribed stone at Llandeilo in Pembrokeshire (*Arch. Camb.*, Ser. V, vol. v, p. 307).

The Gellydywyll Stone originally stood in a field called "Parcmaen-llwyd" (*i.e.*, "The Grey Stone Field"), near Cenarth Church. Many years ago a former owner of Gellydywyll had the pillar taken thence in order to place it over the grave of his favourite charger, near the mansion. Mr. John Morgan of Cenarth remembers being told by an aged labourer that he had assisted at the removal. It is even now believed that the stone is nothing more than the tombstone of a horse; and as a proof of this the credulous inhabitants point to the word *FILI* as being obviously equivalent to *filly*.

ANCIENT LOCK FOUND AT OYSTERMOUTH CASTLE.—The lock here illustrated is now in the Swansea Museum. It was found at Oyster-

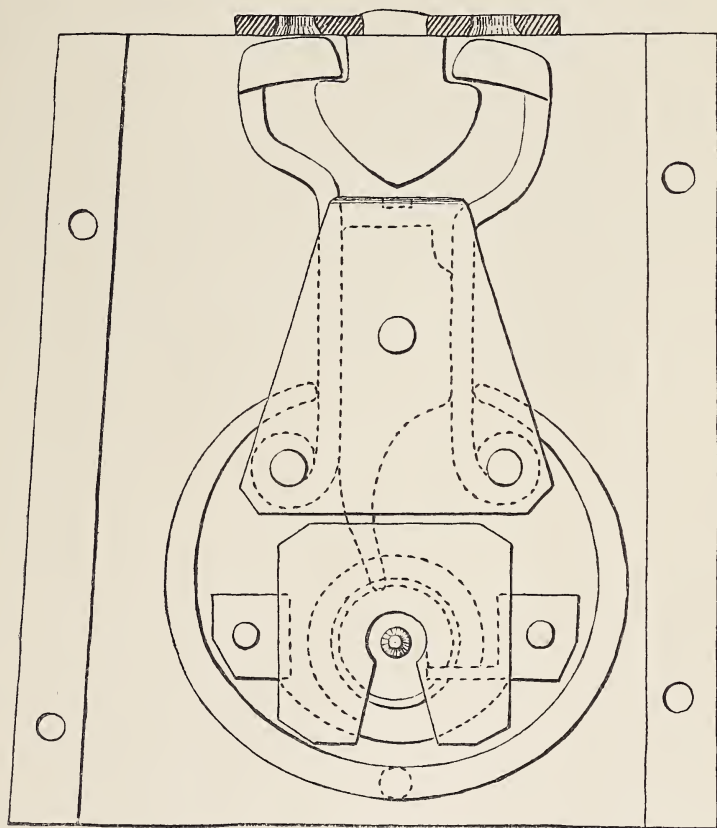


Sketch of ancient Lock found at Oystermouth Castle.  
Three-quarters real size.

mouth Castle in 1848 by the late Col. Grant Francis, and was exhibited at the Temporary Museum formed at Carmarthen on the occa-



sion of the Meeting of the Cambrian Archæological Association there in 1875.<sup>1</sup> The lock has at one time been fixed to a chest (not to a door), and its action is as follows. The works of the lock are enclosed in a thin wrought iron case, which is attached to the front of the chest, in a vertical position, by nails or screws. The part that is fitted to the lid is shaped like the ace of clubs on a playing-card; and when the chest is shut, this projecting piece of iron is inserted in a rectangular hole in the upper side of the lock-case.



Plan of ancient Lock found at Oystermouth Castle,  
showing Works. Two-thirds real size.

When it enters the lock-case it pushes apart two levers provided with ends bent at right angles, the object of which is to clutch the club-shaped piece firmly on each side as the levers come together again, thus preventing the opening of the lid until the key is applied. The two levers with bent or hooked ends are pressed together by

<sup>1</sup> See *Arch. Camb.*, Ser. IV, vol. vi, p. 424.

means of a C-shaped spring. When the key is turned in the lock, after passing the wards, it strikes against the end of a short lever, which in its turn acts upon the two long levers with bent ends, and by moving them apart releases the club-shaped piece attached to the lid. The wards are not fixed directly to the case, as in more modern locks, but are placed all together around the key-hole, in a small compartment, which can be detached from the case without disturbing the rest of the works.

Locks of the kind just described seem not to have been uncommon in the fifteenth and sixteenth centuries, and were in all probability imported into this country from Germany. Specimens are to be seen in the Museums at Ipswich and South Kensington.

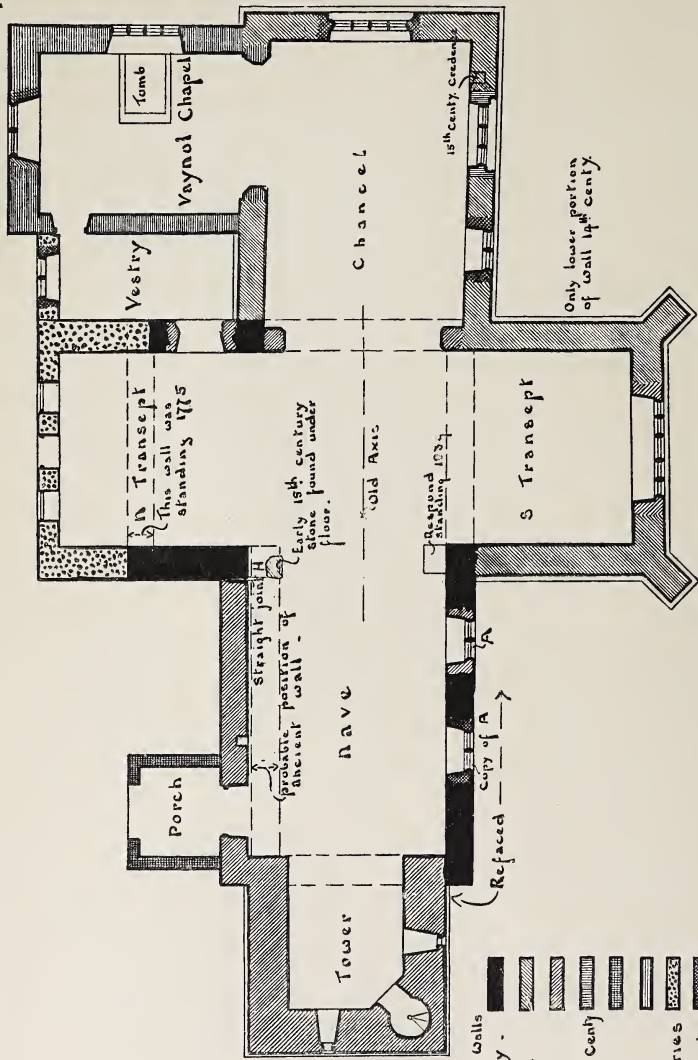
The principle of the mechanism of these locks is entirely different from that of any other except the common Chinese padlock. The idea may have been suggested by the barbed point of an arrow. In the lock found at Oystermouth the barbed portion is attached to the lid, and is released by enlarging the opening between the bent ends of the two levers within the case on the front of the chest. In some locks the ends of the levers themselves are barbed. In the Chinese padlock the barbs, instead of being rigid, are made like springs, and the key presses the barbs together, thus allowing the portion to which they are attached to be withdrawn.

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# Llanbeblig Church

Window not in original position



Probably on foundations of walls built previous to 14th Century.

- 14th Century — — —
- Early 15th Century [diagonal lines]
- Late 15th or Early 16th Cent [horizontal lines]
- 16th Century [vertical lines]
- Late 16th Century [horizontal lines]
- 18th and 14th Centuries [cross-hatch]
- Copies of Early Work [dotted]

The dotted lines show probable plan previous to 14th century

Feet 10 5 0

10

20

30

40

50 feet

50 feet

50 feet



# Archæologia Cambrensis.

*FIFTH SERIES.—VOL. XI, NO. XLII.*

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APRIL 1894.

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## THE ARCHITECTURE OF LLANBEBLIG CHURCH, CARNARVONSHIRE.

BY HAROLD HUGHES, ESQ., A.R.I.B.A., A.R.C.A.

LLANBEBLIG CHURCH consists of a nave and chancel, north and south transepts, a western tower, a large chapel to the north of the eastern portion of the chancel (known as the Vaynol Chapel), a vestry between this chapel and the north transept, and a north porch to the nave.

The total length, measuring from the inside of the east wall of the chancel to the west wall of the tower, is 97 ft. 6 in. The breadth of the nave is 20 ft., and that of the chancel is the same. The total length across the transepts is 57 ft. 6 in., and their breadth is 19 ft. 6 in.

The structure is at present undergoing alteration and repair, and since the work has commenced several features of interest have been brought to light, which will be described in the course of this paper.

Of the church of the founder, and subsequent structures up to the end of the thirteenth century, nothing remains, unless it may be found in the masonry of the bases of some of the walls; but this is doubtful. There is no moulded work existing of a date previous to the fourteenth century; but a close examination of the plan of the present church will suggest to us the form of the earlier building.

The first point which strikes us is that although the chancel is the same width as the nave, its central axis, east to west, is about 2 ft. to the south of that of the nave. This peculiarity can most reasonably be accounted for by supposing that the south wall of the nave occupies the position of the south wall of the earlier church; that it consisted of a single aisle, 16 ft. in width, the north wall being in the position shown by dotted lines on the plan; that the wider chancel, with the same axis as the early nave, was then added; and at a subsequent date (fifteenth century) the nave was widened, and the north wall rebuilt in its present position.

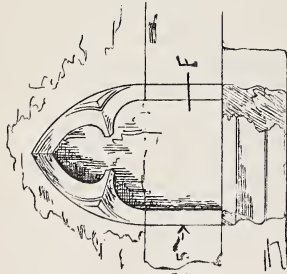
This view is further supported by the existence of the straight joint marked H on the plan, at the end of the north wall of the nave, between it and the west wall of the north transept. This straight joint would suggest that the north transept existed previously to the north wall of the nave, and that when the nave was widened, its new wall was not bonded in with the older work.

It would thus seem that the plan of the church immediately preceding the fourteenth century consisted of a narrow nave with shallow north transept, probably a small chapel containing a founder's tomb. In this century the south transept and chapel were added. A fourteenth century plinth of two stages (the upper a hollow weathering, and the lower a straight one) runs completely round the south transept and chancel, being visible on the outside of the north wall in the present vestry. The south transept has angle-buttresses set diagonally. Immediately above the plinth, the walling, for a short height, consists of large stones, while the greater portion of the masonry resting on them is composed of small ones. Probably the large stoned masonry would be of the same date as the plinth.

In the south wall of the transept, near the west end, is the canopy of a fine, cinquefoiled fourteenth century tomb with ogee arch and elaborate, carved crockets, and finial and side-pilasters. The slab beneath is



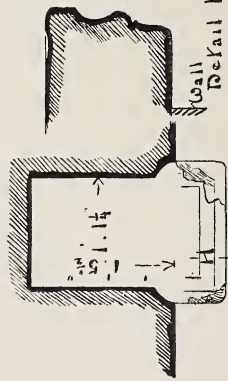
# Llanbeblig Church



To East Wall of

Elevation

Cusp  
Detail F



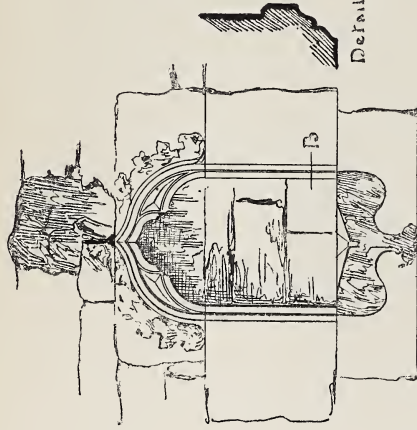
Plan

Wall  
Detail H

Credence Table. S. Wall of Chancel.

Inches 12 9

Oct. 1895



Elevation

Detail B

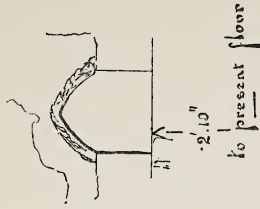


Plan

Piscina. S. Wall. S. Transept.

Inches 12 9 6 8 2 5 feet

Scale of Details F.H.B.



To present floor  
Elevation



Plan

Niche N. Wall  
of Nave

2 feet

Harold Hughes del.



modern. There can be little doubt but that this is the tomb of the founder of this portion of the church.

When the plaster was removed from the eastern end of the same wall, a trefoiled piscina of similar detail was discovered. The signs of crockets remain; but these have been broken away, together with the projecting half of the bowl, probably to bring the wall-surface flush for plastering. An illustration is given of this piscina.

In the north wall of the Vaynol Chapel is a fine, well-proportioned two-light, traceried fourteenth century window, showing evident signs of having been rebuilt; probably its original position was in the north wall of the chancel.

A window of a late Decorated character exists in the south wall of the chancel, and another in the modern vestry-wall; but both would appear to be copies of an earlier window.

The larger proportion of wrought stonework in the church belongs to the fifteenth century. The north doorway to the nave is of early fifteenth century character, of the date when, probably, this entire wall was rebuilt. A small niche in this wall, 4 ft. 10 in. from the east jamb of the entrance-doorway, has been found, and is shown on the illustration. To this period probably the lower stage of the tower would belong. The other work showing characteristics of the early fifteenth century are the south window of the south transept, the eastern window in the south wall of the nave, and a credence-table in the south wall of the chancel.

The south window of the south transept is a very fine five-light, traceried window; the centre light being 2 ft. wide; the next, 1 ft. 6 in.; and the outer ones, 1 ft. 4½ in. The window is divided into three parts, the central mullions running completely up, the side-divisions being arcuated; that is, the portion of the outer arch being repeated through the tracery from

their centre. The centre light has a cinquefoiled head ; the outer lights trefoiled.

The eastern window in the south wall of the nave is a cinquefoiled, two-light, square-headed window ; and the interior head, or lintel, is a stone supported on shouldered corbels, and showing indications of having been formerly a sepulchral slab. The western portion of this wall shows indications of having been refaced at a fairly recent date, when the second window in this wall was inserted. It is a debased copy of the other window ; but two or three stones would appear to be old ones reused, and reworked to fit in with the refaced wall. A wooden lintel takes the place of the stone slab on the interior.

The Vicar, the Rev. J. W. Wynne Jones, has kindly lent me the specification of alterations carried out in 1839, and the following is an extract relating to this window : "A new window to be formed on the south side of the nave, similar to the one more eastward ; and the walling thereabouts, where dilapidated, to be made good again."

The inner jambs, with a fine early floriated cross sepulchral slab, reused as a head on similar shouldered corbels to the window in the south wall of the nave, has been discovered in the east wall of the north transept. The fifteenth century credence-table in the south wall of the chancel has lately been discovered. It is very little above the floor-level, which must formerly have been considerably lower. The head is trefoiled.

Near the north door is a small, plain, corbelled holy water-stoup, probably of this date.

To the late fifteenth or early sixteenth century belong the roof of the nave and about half of the roof of the north transept. The plaster-ceiling, by which the old timbering had been hidden, is now being removed. These roofs have curved, moulded principals, upper and lower moulded and battlemented cornices, moulded and billeted lower purlins, and chamfered upper ones ; curved wind-braces to the nave, and curved, cusped

ones to the transept ; and the usual square ridge-piece set diagonally.

The three-light eastern window in the south wall of the chancel has the appearance of belonging to this period, but has evidently undergone repairs ; and the four-light east window is probably a copy of a former window or of the style of the south one. The parapet to the chancel might also be assigned to the fifteenth century.

The Vaynol Chapel has the appearance of having been built at the very end of the sixteenth or the commencement of the seventeenth century. The plastering is being cleared away from the responds and voussoirs of the four-centred arch over the opening between this chapel and the chancel, revealing the original wrought stonework. Hardly any attempt has been made to bond these responds into the older walls.

A small, three-centred, arched doorway in the west wall, which formerly opened from the chapel into the churchyard, has been discovered. Above this doorway, on the outside, is a niche, 2 ft. 4 in. in height, with a flat head. In the east wall is a four-light window, each light having a three-centred, arched head, the whole enclosed under a square label.

This chapel contains a fine tomb with recumbent effigies, with the following inscription on it :

“HERE LIETH THE BODY OF WILL ..... ESQVIRE THE SŌE OF  
S<sup>R</sup> WILL GRV' KNIGHT WHO DIED THE LAST OF NOVER 1587 AND  
MARGRET HIS WIF DAUGHTER TO IOHN WYNE AP MREDD ESQ  
AND DID BVILD THIS TOME 1593.”

The removal of a portion of the plaster-ceiling of this chapel has revealed the original open oak roof above. It possesses cusped wind-braces of a different character from those of the north transept-roof, the curves being much sharper, and the edges being chamfered. The principals have been much hacked about, to receive the segmental plaster-ceiling.

From the specification of repairs carried out in 1839,

mentioned before, it would seem that the north porch at this date was plastered inside and out. The removal of this plaster from its exterior has revealed a sixteenth century wooden porch beneath.

A square oak cill, 8 in. by 9 in., rests on stone walls the full length of the side-walls. Chamfered and grooved muntins, fitted with oak panels between them, are tenoned into this cill, and secured with oak pins. A wooden arch spans the entrance, with panelling above of the same nature as the side-panelling of the porch.

The tower, from the second stage upwards, is late sixteenth or early seventeenth century work. The second stage has two-light windows, with four-centred arch to each light, enclosed in a square with a label; the belfry-lights being similar in detail, but having a three-centred arch to each light, and having no label. The tower is terminated with a curious battlement of a more recent date.

To the seventeenth century belong the roof over the south transept and the coping of its gable.

The nail-studded entrance-door and the west gallery are eighteenth century work.

A terrier, dated 1775, mentions that the north cross extended 9 ft. into the churchyard; so that the northern half of this transept, including the north wall, belong to the late eighteenth or early nineteenth century.

There are two heads to rain-water pipes bearing the date 1814 on them. A few years later (1822) the vestry was constructed over the burial-place of the Quellyn family.

Of old church-fittings scarcely anything exists. The font, which is very simple in design, is late fifteenth or sixteenth century work. One bench-end, of very late date, and entirely devoid of ornament, has been discovered.

There is also one peculiar, diminutive effigy, 2 ft. 4 in. in length by 8 in. across. (See Plate.)

The works which are being carried out at present are





Sepulchral Effigy in Llanbeblig Church.

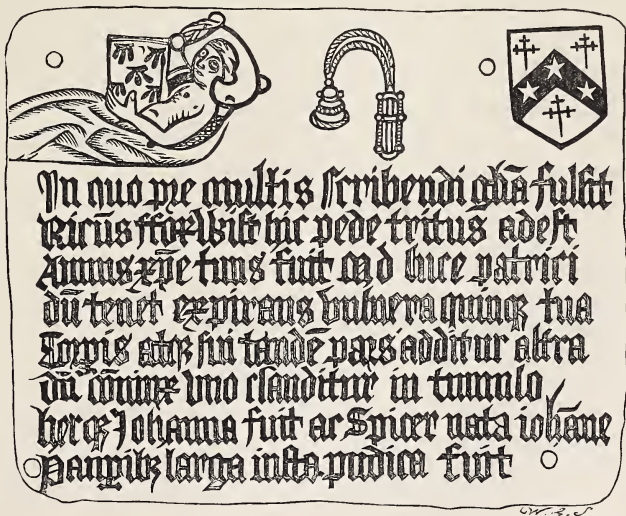


under the direction of Mr. R. G. Thomas, who has kindly given me every facility for examining the building.

Llanbeblig is said to be dedicated to St. Peblig, or Publicius, son of Macten Wledig (Maximus the Tyrant) and his wife Helen, daughter of Eudaf, Duke of Cornwall. It is said that he retired from the world, and took the religious habit.

This church and the chapel at Carnarvon were bestowed by Richard II on the nuns of St. Mary's, Chester. On the Dissolution it was annexed to the see of Chester, and still remains under the patronage of the Bishop of Chester.

NOTE.—Since writing this description of the church, the plaster has been removed from nearly the entire internal surface of the walls, revealing in its south wall the raking lines of the older steeply pitched roof of the south transept, and the former level of the side-walls, before they were raised, and the 17th century roof and gable-coping added. The masonry of the north wall of the nave is shown to be of two characters, that containing the door and niche differing from the rest of the walling.



Sepulchral Brass in South Wall of Chancel of Llanbeblig Church.  
Scale, one-third natural size.

A CONTRIBUTION  
TO THE  
HISTORY OF THE PRÆMONSTRATENSIAN  
ABBEY OF TALLEY.

BY EDWARD OWEN, ESQ.

(*Continued from p. 50.*)

THE above document contains the names of several abbots which have hitherto been unrecorded, and shows that the custom of letting some of the lands upon leases had been adopted by the Convent. It, however, does not give us the customs under which the tenants held their lands. The following document supplies this deficiency, and at the same time exhibits the changes that had occurred in the Crown manor during the succeeding three quarters of a century. It forms the earliest extant survey of the manor, and sets forth, for the first time, the bounds of the various granges that still formed the manor, as well as records the peculiar services and tenures that still existed. The opportunity for its transcription I owe to Mr. D. Long Price, the present Steward of the manor.

*Manorial Roll of Talley, A.D. 1633.*

“Dominium sive Manerium  
de Talley parcella possessio-  
num nuper dissoluti Monas-  
terii de Talley.

Curia Supervisus sive Curia  
generalis domini Regis tenta  
apud Conwylgaio decimo nono  
die Aprilis anno regni nunc  
domini nostri Caroli Dei gratia

Angliæ Scotiæ Franciæ et Hiberniæ Regis fidei Defensoris &c.  
nono annoque Domini 1633. Coram Jacobo Haughton deputato  
Caroli Harbert armigeri supervisoris dicti domini Regis virtute  
officii prædicti per sacramentum diversorum proborum hominum  
tenentium ibidem coram prefato Jacobo Haughton speraliter<sup>1</sup>  
juratorum cum eorum veridicto postea particulariter patente.

<sup>1</sup> ? specialiter.



“The names of the great inquest :

John Morgan, gentleman	} Jurors
William Thomas Powell, gentleman	
Rees Thomas bevan guillim	
Thomas Griffith Thomas	
Thomas Griffith Rees	
Ievan David Lloyd	
Jenkin Griffith	
David John David	
Morgan John Thomas Lloyd	
Harry William Rees	
Rees Thomas Morgan	
William Thomas Prudd[erch]	
Thomas Rees Morgan	
Thomas David, mortuus est	
David Thomas John	
Rees Morris Jenkin	
Thomas Rees ap Jevan	
Lewis Thomas John	
John Thomas Moris	
John Thomas Morgan Einon	

“The verdict or presentment of the said inquest is as followeth, videlicit :—

“In primis they say upon their oath that the said Lordship of Talley is and ever hath been, time out of mind, divided into the granges hereafter mentioned, videlicit,—the grange of Kevan blaidd, the grange of Gwstate, the grange of Traeth Nelgan, the grange of Kilmaharen, the grange of Llanycroys, and the grange of Goethgryg, that now owe suit and service and pay rent to the King’s Majesty, who is Lord of this Court.

“The bounds, circuit, and extent of the said grange of Kevenblaidd.	Item they say that the said grange of Kevenblaidd lieth within the parish of Talley and county of Carmarthen, and that the same
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do adjoin unto the Lordship of Caio and the Lordship of Maynordilo and the Lordship of Llansadorn, whose circuit meres and bounds are and do first begin at Abergwennhwyfarch, near a place called Rhyd y pwll duy or [? ar] Gothie, and from thence to Abercrymlyn, and from Abercrymlyn unto a place called Cwm y fywch felen, and from thence unto a place called Kroes fair, and from thence to Cryg Clytwyn, and from Cryg Clytwyn unto a place called Blaen yg, and from thence downwards unto a brook called Yr afon Duy, and from thence following to the said brook backwards to the end of a well called Fynon genigwen, and the said well backw[ards to] the spring thereof, and

from thence to a place called Pistill G[wenllian], and from Pistill Gwenllian unto a place called Y Rhyd Galed, [and from] thence unto a place called Pwll y Gwydde, and from thence to Carn [Arad], and from Carn Arad unto the beacon of Talley, and from thence un[to the] ditch which is between the lands of Sir Henry Johnes, Knight, calle[d] ..... penn y gaweg (? garreg) and the lands of Nicholas Williams, gentleman, called ..... Erw fair, and so [a]long that mere unto a brook called Nant y ....., and from thence to the little pool called Y Llynn Vach, and [from Y Llynn] Vach unto a place called Rhyd Gwenhwyfarch, and from thence .....t brook of Gwenhwyfarch unto the River Cothi aforesaid.

“The bounds, circuit, and extent of the grange of Gwastade. Item they say that the said grange of Gwastade lieth w[ithin the said] parish and county, and that the same doth adjoin to the Lordship

..... the Lordship of Cathinock and the Lordships of Tir Escob, whose ci[rcuit meres] and bounds are and do first begin at a place called Aber y ....., and from thence along the said brook of Nant Lloyd bach ..... place called y Mynydd bach, and from thence along the m..... David Griffith unto a place called tr....., and from thence unto ..... and from Clomendy unto the said River C[othi, and from the river] Cothi backwards unto a place called Dol y Gwenith, and [from Dol] y Gwenith unto the said River Cothi, and following the said ..... backwards unto a place called Aber pistill Teilo, and from ..... unto a stone called Maen y bedol, and from Maen y b[edol unto] a place called Pwll yr Isin on the river Rannell, and from [Pwll yr] Isin following the said river Rannell downwards until a ..... called Abernant y wrch (? wrach), and from thence following the said brook of Nant y wrch backwards near unto a place called ..... Nant y wrch ar weyn y cwm bleog, and from thence unto [a place] called Nant Crymlyn, and following the said brook downwar[ds unto] a place called Pwll y Drybedd, and from thence unto Cothi afore[said], and from Cothi unto a place called Penn y Rhose, and from thence [unto] a place called Yr Ynys Towyll, and from thence unto the River [Marles], and from Marles unto a place called Penn y Rhos, and from [thence] unto Cothi, and following Cothi backwards unto Aber Marles aforesaid].

“Item they say that two messuages or tenements of this last gr[ange] do lie assunder, being not adjoining to the rest, at a place called Y Cwm Bleog, within the aforesaid parish and county, being now or late in the occupation of Thomas Morgan John.

“The meres, bounds, and circuit of the Item they say that the said grange of Kilmaharen lieth within the parish of

grange of Kilmaharen.

Conwylgaio in the aforesaid County, and that the same doth extend to the Lordship of Caio and the Lordship of

Mallaen. And the meres and circuit thereof are as followeth, and they do first begin at a place called Abernant Cwmwl y Moch, on a river or brook called Diwles, and from thence following the said brook called Nant Cwmwl y Moch backwards until the spring or beginning thereof, and from thence unto the beginning of another brook downwards still unto the said River Diwles, and from thence along the said River Diwles until Abernant Cwmwl y Moch aforesaid.

“Item they say that one small parcel of arable lands, called Parck yr Abad, lieth asunder by itself, within the parish of Conwilgaio aforesaid, being now in the occupation of Morgan Ruddy ap Rees, and that the same is situate between the lands called Tir Voyrig [Veyrig=Mewrig] and the lands called Tir Lletay Davydd Yeroth.

“The meres, bounds, and circuit, and extent of the grange of Llanycroys.

Item they say that the said grange of Llanycroys, within the parish of Llanycroys, in the county aforesaid, and that the same doth extend to the Lordship of Kellan, and the said

Lordship of Caio, and the Forest of Penneint, and the meres, bounds, and circuit thereof are as followeth, and they do first begin at a place there called Abernant rhyd yr odyon on a river called Twrch, and from thence along the said brook called Nant rhyd yr odyon backwards until a ford upon the same, called Rhyd yr odyon, and from thence following the meres and bounds between that tenement called Tal yr esceir and a tenement there called Tir y weyn, unto the next usual way there called Y Fordd vawr, and from thence along the same way still until a place called Aber y pant gweyn, and from Aber y pant gweyn along the meres and bounds set between a tenement called Tir Lletuy Jevan Phellippe and a tenement called Tir Rhose y bedw until a brook called Gorddogwy, and from thence along the said brook backwards unto a place called Y Lan las, and from Lan las unto a stone called Hirvaen gwyddog gydan, and from thence unto another stone called Byrfaen yr esceir bervedd, and from Byrfaen yr esceir unto a place called Yr Onrha domlyd, and from the said Onrha domlyd unto a place called Nant corderwen, near Prenvol gwall wen, and from thence unto Rhiw Rhiscen, and from Rhiw Rhiscen unto a ditch called Clawdd y mynydd yn y Tryffwrch over a brook called Nant yr Erw, and from thence following the said brook downwards unto the end thereof at a place called Pwll y badell over the river

Twrch aforesaid, and along the said river downwards unto Aber Nant rhyd yr odyn aforesaid.

“Item they say that one parcel of the arable land of the grange of Llanycroys aforesaid lieth out of the circuit and confines aforesaid between the said river Twrch and the meres of those two tenements, whereof the one is commonly called Tir kar (? kae) Karadock, and the other called Tir kae Hicko. The which said parcel of lands is part and parcel of that tenement called Tir y weyn, now in the occupation of Thomas Griffith Thomas.

“The meres, bounds, circuit, and extent of the grange of Goyddgryg. Item they say that the said grange of Goyddgryg lieth within the parish of Llanvyhengell yeroth, in the said county, and that the same do extend

into [unto] the Lordship of Mabledryd, and that the meres, bounds, and circuit thereof are as followeth: First, they do begin at a place there called Aber nawmor upon the river called Gwenfrwd, and from thence following the said river backwards unto a place called Aber blodoyen, and from thence along the said brook of Blodoyen backwards until the spring thereof, and from the said spring unto a place called Blaen nant gwynn, and from thence straight unto a place called Rhyd fedw, and thence along the brook of Fedw downwards unto the river called Marles, and along Marles downwards unto a place called Rhyd y morynion, and from Rhyd y morynion unto a river called Pib, and from Pib unto a place called Pant y Sais, and from Pant y Sais unto a brook called Croes vechan, and along Croes vechan downwards unto another brook called Croes vaur, and from thence unto a place called Blaen gwen, and from thence along the brook of Gwen until the meres, bounds, and confines that are between the said grange and the said Lordship of Mabledryd, and along the said meres and confines unto the brook called Nawmor, and from thence along the said brook Nawmor unto Aber nawmor aforesaid.

*“The Presentment or Verdict of the aforesaid Inquest.*

“Antient customs of the said Lordship of Talley. Imprimis they say that it was accused, time out of mind, that the Court of Talley ought and should be kept and holden for the said Lordship of Talley once every fortnight in times convenient when and as often as need require, after the custom of the Manor to our knowledges.

“Lands pleadable.—Item they say that all lands and tenements within the said Court and Lordship were, time out of



mind, pleadable and pleaded, and properly tried and determined before the steward or his deputy within the said Court, and so do continue still, for they say that the custom of the said Lordship of Talley ever hath been, time out of mind, and it is, that upon any controversy arising between one tenant and another there for the title of any messuages, lands and tenements within the said Lordship, should be tried by an action brought within the Court holden for the said Lordship by the complainant against the defendant, and there determined according to the custom of the Manor by the verdict of six men, being tenants there, who are to be of the tenants of the said Lordship, and are appointed by the steward there for the time being.

“Custom.—Item they say that all lands, messuages, and tenements within the said Lordship were, time out of mind, and yet are, passed and aliened from one tenant to the other upon any gift, grant, or other bargain, by surrender, in the same Court, before the steward or his deputy there, by the delivery of a Rod, after the custom of [the] said Manor.

“Descent of custom- Item they say that by force of the  
 ary and copyhold lands. custom of this Lordship the customary  
 and copyhold lands, messuages, and  
 tenements of this Lordship are and were, time out of mind, in nature of Borough English, descendable after the death of the ancestor unto the youngest son, and for want of a son unto the youngest daughter.

“Further they say that the youngest son of every tenant of the said Lordship, after the death of his father or mother, did, time out of mind, and yet do, as heir to his father or mother, inherit, possess, and ..... enjoy all the customary and copyhold lands and tenements which were held by his father or mother within the same Lordship at the time of their decease.

“And further they say that for want of a son, the youngest daughter of every tenant there, in like manner, after the decease of her father or mother, nor [?] did, time out of mind, and do...heir to her father or mother, inherit, possess and ... [enjoy all the] customary and copyhold lands and tenements [which were held by her] father or mother within the said Lordship at the [time of their decease], after the custom of the Manor.

“Widow's Estate.—Item they say that it was accustomed ther..... and yet is, that the wife of every tenant of this [Lordship who shall] survive her husband should during the space [of her widowhood live a] pure and chaste widowhood, and not otherwise ..... enjoy all the customary and copyhold lands ..... her husband at the time of his decease, when he .....

“And further they say that she should, during her .....

estate, bring up and maintain the heir that should ..... the said lands.

“Item they say that it was accustomed there, time out of mind, [if] the heir of any customary tenant of the said Lordship be an infant, and under age at the time of the decease of his father or mother, by whom the said heir claimeth the inheritance, that one of the kinsmen or dear [? near] friends of the said heir, in whom might be reposed the best trust, should be tutor and guardian over the said heir, and should have hold and enjoy all such customary lands with[in] the said Lordship, in right of the said heir as the said heir should inherit, to the use and maintenance [of the] said heir during his minority, and not otherwise if there [be no] widow’s estate in the said lands, and that the steward is to ..... appoint at his discretion a guardian to the heir, and from such guardian to take sufficient security for answering the profits of the lands to the infant after he cometh to his full age.

“Item they say that if any tenant within the said Lordship shall happen to die without heir of his body lawfully begotten, all his customary lands, goods, and chattells, do of right fall and come unto the Lord of the Lordship for the time being, and that the wife of the man tenant by the custom of the Lordship ought to enjoy the third part of her said husband’s goods and chattells, except chattells to her own use, whilst she liveth sole and remains a pure and chaste widow, and not otherwise; and that the said Lord of the said Lordship ought to pay and bear the charges and expenses of his funeral, and ought to pay all the debts of the tenant upon his own proper costs and charges, out of and from the profits so to him provenient and coming.

“Forfeitures.—Item they say that if any customary tenant of this Lordship be convicted for any petty treason or felony, all his customary lands and goods are forfeited unto his Majesty, Lord of the Manor.

“The tenant by the courtesy there.—Item they say that no man held nor ought to hold any customary lands by the courtesy there, to their knowledges; but they say that the father ought to be tutor and guardian (before any other) over his own child, being heir of the mother side there during his minority, as is aforesaid.

“*The Presentment or Verdict of the Inquest aforesaid.*

“Tenure.—In primis they say upon their oaths that the King’s Majesty’s tenants of the said Lordship or Manor of Talley, and that their ancestors and all they whose estates they

now have in any lands or tenements there, were seized, time out of mind, of the said lands or tenements in fee, and the same do hold of the King's Majesty, and the same held of his Grace[s] ancestors as parcel of his Grace's possession of the late dissolved Monastery of Talley, by the rod and by fealty, certain rent and suit to the Court of Talley, from fortnight to fortnight, according to the custom of the said manor.

“Fealty.—Item they say that when any of the said tenants or freeholders died, that his next heir (did time out of mind) come into the said Court, and there declare the death of his ancestor by whom he claimeth, and there desire the King's Majesty's Steward, or his deputy for the time being, to be admitted as heir, and to deliver him the said lands so to him descended, whereupon the said Steward or his deputy did use to call upon the Officer, Beadle, or Crier of the said Court for a white rod, which he always was wont to bear in his hand in the said Court for that purpose, and the same steward or his deputy, taking the same in hand, did give the one end thereof to him that claimeth the inheritance, saying these words: I do give and deliver unto thee by this rod such inheritance as thou claimest from thine ancestors, naming the party or parties, To have and to hold the same unto thee and to thine heirs and assigns for ever, after the custom of this Manor and Lordship, by the rents, custom, and services upon the same due and accustomed, and so deliver the rod into the hands of the tenant; and the said tenant should do then his fealty, that is to say, bear-headed, and kneeling upon one of his knees, setting his hand upon the book, swearing to become true tenant unto the King's Majesty, and to do all suits and services, and to pay all rents and customs due upon him, by reason of the tenure of his lands upon lawful and reasonable demand; all which ought to be entered by the Clerk or Recorder thereof in the Court Rolls there. And they say that the same Clerk or Recorder used to have four pence for the entry thereof, and that the said officer that bear the rod used to have a penny.

“Heriot.—Item they say that whensoever any of the said tenants or freeholders throughout the aforesaid granges died, that his next heir should pay to His Majesty an heriot; that is to say, seaven shillings, to be levied out of his goods and chattels, and that if any such tenant did hold heriotable tenements two or three, more or less, that then, by the custom of the said Manor, there is due from every several tenement a several heriot, and that if an heriotable tenement be dismembered and sold by parcels, for every parcel so sold there is due a fine upon and for alienation; and upon death of every such tenant there

is due a heriot for every parcel; but we are ignorant whether they that hold in fee-farm are held to such customs or no.

“Transmutation of possession. Item they say that when any of the said tenants or freeholders did alienate his lands, it was used and accustomed, time out of mind, that the alienor and alienee should come into the said Court, and there declare unto his said Steward that matter, and thereupon the alienor did take unto his hand the said rod, and the same deliver unto the said Steward there in the name of seisin of all such lands as he did alienate, and the same surrendered up unto the same Steward to the use of the alienee in fee or otherwise, after their agreement according to the custom of the said Lordship or Manor; and that the alienee, immediately after the receipt of the said seisin, being then admitted tenant of the premises, and after the swearing of his fealty, should pay unto the said Steward, to his Majesty’s use, for his admittance to the estate, seven shillings for and in the name of alienation; all which ought to be entered then by the Clerk or Recorder there in the Court Roll; and that the alienee used to pay to the same Clerk or Recorder four pence, and to the Recorder for ingrossing the copy twelve pence, and to the Steward for his hand and seal to the copy two shillings.

“Letherwitt.—Item they say that the said Lordship of Talley is and ever hath been, time out of mind, divided into granges, of the which the grange of Gwstade, Treathnelgan, Kevenblaidd, Llanycroys, and Kilmaharen, do pay at the marriage of every of their daughters, for and in the name of Leatherwitt, two shillings, and the lands draws this custom from the tenants thereof.

“Rent.—Item they say that the said tenants do yearly pay unto the King’s Majesty, for their lands, certain rent, as hereafter followeth,—

The grange of Llanycroys	.	£4	7	8
„ Kilmaharen	.	1	9	0
„ Traethnelgan	.	2	9	0
„ Kevenblaith	.	2	3	4
„ Gwastade	.	1	11	2
„ Goyddgryg	.	7	3	7

“Summa totalis, £19 : 3 : 9.

“Rent apportioned and rated.—Item they say that the same rent was apportioned and rated equally (time out of mind) upon every of the tenants and freeholders thereof, after the rate and quantity of their lands and freehold, as followeth expressly in this present rental,—



“Rental.—The presentment and verdict of the inquest aforesaid.

*“Rent of Assize in the Grange of Kevan blaith.*

3s. 4d. Henry Johnes, knight, holdeth by the rod at the Lord's will after the custom of the manor, one tenement with the appurtenances, called tir pen y lan vach, of the yearly rent of three shillings and four pence, payable at the feasts of Saint Philip and James the Apostles, and St. Michael the Archangel, by even portions yearly; paying also yearly two bushels of oats, and six days' work; paying heriot, letherwitt, and fine for alienation, as aforesaid in this survey.

3s. 4d. Jane Williams, widow, holdeth by the rod at the Lord's will, after the custom of the manor, one tenement with the appurtenances, now in the occupation of Rud..... Saer, of the yearly rent of three shillings and four pence, payable at the [feasts] aforesaid, yearly, by even portions; paying heriot, letherwitt, and fine [for] alienation, as aforesaid.

2s. David William John holdeth by the rod at the Lord's will, after the cus[tom of] the manor, one tenement with the appurtenances, called Tir blaen penneint [of the] yearly rent of two shillings, payable at the feasts aforesaid by even portions yearly; payable yearly two bushels of oats, and six days' work; paying heriot, letherw[itt], and fine for alienation, as aforesaid.

[2s.] The said David William John holdeth in like manner one other tenement with the appurtenances, called Tir Erwe'r wernen, of the yearly rent of two shillings, payable at the feasts aforesaid, yearly, by even portions; paying yearly [? two] bushels of oats, and six days' work; paying heriot, letherwitt, and fine for al[ienation], as aforesaid.

1s. 4d. William Lewis holdeth by the rod, at the Lord's will, after the custo[m of the] manor, one tenement with the appurtenances, now in the occupation of Rees ... ap Rees, of the yearly rent of sixteen pence, payable yearly at [the feasts] aforesaid by even portions; paying yearly two bushels of oats, and [? six days'] work; paying heriot, letherwitt, and fine for alienation [as aforesaid].

[?] ... ..  
y porch (? porth), of the yearly rent of ..... manner,  
paying yearly two bushels of oats, and six [days']

work ; paying] heriot, letherwitt, [and] fine for alienation, as aforesaid. Sed vide I[ndentura].

- 1s. John Thomas Morgan holdeth by the rod, at the Lord's will, af[ter the] custom of the manor, one tenement with the appurtenances, called [Tir] Cwm y Llechri, of the yearly rent of twelve pence, payable ye[arly] at the feasts aforesaid by even portions ; paying yearly two bushels of oats, and six days' work ; paying heriot, letterwitt, fine for alienation, as aforesaid.
- 3s. 4d. The said John Thomas Morgan holdeth in like manner one other tenement with the appurtenances, called Tir y garreg Lloyd, of the yearly rent of three shillings and four pence, payable yearly at the feasts aforesaid by even portions ; paying yearly two bushels of oats, and six days' work, [paying] heriott, letterwitt, and fine for alienation, as aforesaid.
- 5s. Harry William Rees holdeth by the rod, at the Lord's will, after the [custom] of the Manor, one tenement with the appurtenances, called Tir y Llwy ..... of the yearly rent of five shillings, payable yearly at the feasts aforesaid by [even] portions, paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 1s. Ruddy bevan Rees holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Llywelyn ychan ymhen y rhiw velin, of the yearly rent of twelve pence, payable yearly at the feasts aforesaid by even portions ; paying yearly two bushels of oats, and six days' work ; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 1s. Thomas Rees ap Jevan holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Llywelyn ychan ymhant y Fynon, of the yearly rent of twelve pence, payable yearly at the feasts aforesaid by even portions ; paying yearly two bushels of oats, and six days' work ; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 3s. 4d. James Rice holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Jenkin pour peintur, of the yearly rent of three shillings and four pence, payable yearly at the feasts aforesaid by even portions ; paying yearly two bushels [of] oats, and six days' work ; paying heriot, leatherwitt, and fine for alienation, as aforesaid.

- 8*d.* Rees Moris Jenkin holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y sarne, of the yearly rent of eight pence, payable yearly at the feasts aforesaid by even portions; paying ..... paying heriot, leatherwitt, and fine for alienation, as aforesaid.
- 8*d.* Rees Thomas Morgan holdeth by the rod, at the Lord's will, after the custom of the Manor, those parcels of the said tenement, with their appurtenances, called Tir Kae yr seybor (scubor), Kae yr sarne, and Kae yr weyn, of the yearly rent of eight pence, payable yearly, at the feasts aforesaid, by even portions; paying ..... paying heriot, leatherwitt, and fine for alienation, as aforesaid.
- 2*s.* 8*d.* The said Rees Thomas Morgan holdeth in fee farm one tenement with the appurtenances, called Tir glann yg, of the yearly rent of two shillings and eight pence, payable yearly, at the feasts aforesaid, by even portions; payable yearly two days' work, and one bushel of oats.

"Item they say that the tenants of the said Grange of Kevin blaith do owe such suit and service to the said water corn-mill of the said grange, called Melin y weyn vawr, as upon the tenants thereof there hath been accustomed time out of mind.

*"Rents of Assize in Traethnclgan.*

- 1*s.* 11*d.* Water Johnes, gentleman, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, now in the occupation of Rees William Thomas Powell, of the yearly rent of three and twenty pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel, by even portions yearly; paying yearly ..... paying heriot, leatherwitt and fine for alienation, as aforesaid.
- 3*s.* 10*d.* The said Water Johnes holdeth by the rod, in like manner, one other tenement with the appurtenances, now in the occupation of Howell William Thomas Powell, of the yearly rent of three shillings and ten pence, payable at the Feasts aforesaid by even portions yearly; paying ..... heriot, leatherwitt, and fine for alienation, as aforesaid.
- 3*s.* 4*d.* The said Water Johnes holdeth by the rod, in like manner, one other tenement with the appurtenances,

called Tir tre'r felin, at the yearly rent of three shillings and four pence, payable at the Feasts aforesaid, by even portions yearly ; paying ..... paying heriot, letherwitt, and fine for alienation, as aforesaid.

- 1s. 11*d*. The said Water Johnes holdeth by the rod, in like manner, one other tenement with the appurtenances, now in the occupation of Rees James, of the yearly rent of three and twenty pence, payable at the Feasts aforesaid by even portions ; paying ..... paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 13s. 4*d*. The said Water Johnes holdeth by lease two mills, whereof the one of them is a water corn-mill, and the other a fulling mill, called Melline Traethnelgan, of the yearly rent of thirteen shillings and four pence, payable at the Feasts aforesaid. Sed vide Indentura.
- 3s. 10*d*. William Thomas William holdeth in fee-farm one tenement with the appurtenances, called Tir bronn deilo, of the yearly rent of three shillings and ten pence, payable as aforesaid.
- 1s. 11*d*. William Thomas Powell holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y Kynnyddione, at the yearly rent of twenty-three pence, payable at the Feasts aforesaid by even portions yearly, ..... paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 2s. James Morgan, gentleman, claimeth to hold in fee-farm one tenement with the appurtenances, called Tir yr ynys towyll, of the yearly rent of two shillings, payable as aforesaid.
- 6s. 8*d*. Nicholas Williams, gentleman, holdeth in fee-farm one tenement with the appurtenances, called Tir pen y Rhose, of the yearly rent of six shillings and eight pence, paying yearly two bushels of oats, and six days' work ; paying .....
- 1s. 11*d*. The said Nicholas Williams holdeth by the rod, at the Lord's will, after [the] custom of the Manor, one other tenement with the appurtenances, called Tir pen yr Rhose, of the yearly rent of twenty-three pence, payable at the Feasts aforesaid, by even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 2s. James Price, gentleman, holdeth by the rod, at the Lord's will, after the custom of the said Manor, one tenement with the appurtenances, called Tir Abernaint,



of the yearly rent of two shillings, payable at the Feasts aforesaid, by even portions yearly ; paying heriot, letterwitt, and fine for alienation, as aforesaid.

- 3s. 4d. Jane Williams, widow, holdeth by the rod, at the Lord's will, after the custom of the said Manor, one tenement with the appurtenances, called Tir y dole Gleison, of the yearly rent of three shillings and four pence, payable at the Feasts aforesaid, by even portions yearly ; paying yearly two bushels of oats, and six days' work ; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 1s. John Thomas Morgan holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Gwndwn ho..... of the yearly rent of twelve pence, payable at the Feasts aforesaid, by even portions yearly ; [paying yearly] heriot, letherwitt, and fine for alienation, as afore[said].
- 2s. The said John Thomas Morgan holdeth by the rod, at the Lord's [will, after] the custom of the said Manor, one other tenement with the appurtenances, [called] Tir y cwm bleog, of the yearly rent of two shillings, payable at the [Feasts] aforesaid, by even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.

“Memorandum, that Christopher Budd, gentleman, claimeth to hold the duty oats and [day] works in Traethnelgan, and in the grange of Keven[blaith]..... Gwstade ..... Edmund Sawier his hands, and Llanycroys in Mr. Budd's.

“Item, they say that the tenants of the said grange of [Traethnelgan do owe] such suit and service to the said water corn-mill, called ..... as thereupon the tenants thereof hath been [accustomed time out of mind].

“[*Rents of Assise in Kilmaharen.*]

[? 6s. 8d. Thomas Moris holdeth .....]

6s. 8d. The said Thomas Moris holdeth by the rod, at the Lord's [will, after the] custom of the Manor, one other tenement with the appurtenances, [called Tir] gwernroniory, of the yearly rent of six shillings and eight [pence, payable] at the Feasts aforesaid, by even portions yearly ; paying heriot [letherwitt], and fine for alienation, as aforesaid.

- 7s. 6d. Morgan Ruddy ap Rees holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir y wennallt, alias Nant yr lydd Moel, of the yearly rent of seven shillings and six pence, payable yearly at the Feasts aforesaid by even portions ; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 7s. 6d. Thomas Griffith Rees holdeth by the rod, at the Lord's will, after the [custom] of the Manor, one tenement with the appurtenances, called Tir Kilm[aharen], at the yearly rent of seven shillings and six pence, payable [at the] Feasts aforesaid, by even portions yearly ; paying heriot, lether[witt, and] fine for alienation, as aforesaid.
- 8d. The said Morgan Ruddy ap Rees holdeth by the rod, at the Lord's will, [after] the custom of the Manor, one parcel of land with the appurtenances, called [Tir] pareke yr abad, of the yearly rent of eight pence, payable at the Feasts aforesaid, by even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.

*“ Rents of Assise in Gwastade.*

- 6s. John William Rees holdeth in fee-farm one tenement with the appurtenances, called Tir Ievan David Madock, of the yearly rent of six shillings, payable at the Feasts of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel, yearly, by even portions.
- 4s. 8d. John Thomas Moris holdeth in fee-farm one tenement with the appurtenances, called Tir Kevan yr Esceir, of the yearly rent of four shillings and eight pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel, yearly, by even portions.
- 3s. 4d. Rees Thomas Morgan holdeth in fee-farm one tenement with the appurtenances, called Tir yr hydwydd [? Tir y rhodwydd], of the yearly rent of three shillings and four pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel, yearly, by even portions.
- 3s. Thomas David Llewelin Jenkin holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir yr Esceir, of

the yearly rent of three shillings, payable at the Feasts aforesaid, by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

3s. 6d. Margaret Thomas, widow, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir maes yr ody, of the yearly rent of three shillings and six pence, payable at the Feasts aforesaid, by even portions yearly; paying heriot, letherwitt, and fine for alienation as aforesaid.

2s. 8d. William Thomas ap Ruddy holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with appurtenances, called Tir cwm y gwyddyl, of the yearly rent of two shillings and eight pence, payable at the Feasts aforesaid, by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

4s. 8d. William Morgan John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir moel y Gwastade, of the yearly rent of four shillings and eight pence, payable at the Feasts aforesaid, by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

3s. 4d. Thomas Rees Morgan holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir cwm Ievor, of the yearly rent of three shillings and four pence, payable at the Feasts aforesaid, by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

"The Custom called Comortha, issuing from the Grange of Gwastade. The said Jury do present that the sum of thirty shillings is provenient out of certain custom there called Comortha, payable by the tenants of the said grange every three years."

*(To be continued.)*

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## HISTORY OF ST. SILIN CHURCH, LLAN-SILIN, MONTGOMERYSHIRE.

BY ARTHUR BAKER, ESQ., R.C.A., F.R.I.B.A.

AMONG the missionaries who came over with Cadvan from Armorica into Wales, in the sixth century, was Silin, who, after spending some time at the College at Bardsey, made a missionary tour in Cardiganshire, founding the churches of Eglwys Sulien and Capel St. Silin in Llanfihangel Ystrad; and in this district, in addition to this church, the church at Wrexham, afterwards rededicated to St. Giles, and the Capel St. Silin under Wrexham.

For the fabric of his church we look in vain, for it has long since disappeared, and the British cross has been destroyed; but the memory of the founder is still preserved in the Well in a field on the west side of the road. I had the good fortune to be in the company of the Rev. Elias Owen when he discovered the Well, which is under a tree at the upper end of a field on the Tynllan Farm. From the Well is a watercourse leading down to an oblong tank.

Of the period of the existence of St. Silin's Church, or the changes in the fabric, which took place during the following six hundred years, we have no record; but the pillars at the east and west ends of the nave-arcade tell us that, while Valle Crucis Abbey was in course of erection, the church was being rebuilt, for the carving on the capitals is precisely similar to that of the capitals at Valle Crucis Abbey; and this coincidence is very natural, as Einion Efell, lord of Cynllaeth (living at Llwyn y Maen), the ancestor of the families living at Lloran Ucha, Lloran Issa, Bodlith, and Moelwrch, etc., was first cousin to Prince Madoc, who founded Valle Crucis Abbey in 1199. But these capitals are not the only evidence of the work of this period, the



small lancet-window in the south wall of the chancel being of the same date, and also the small fragment of stone (fig. 1), which may have belonged either to a door or to the east window.

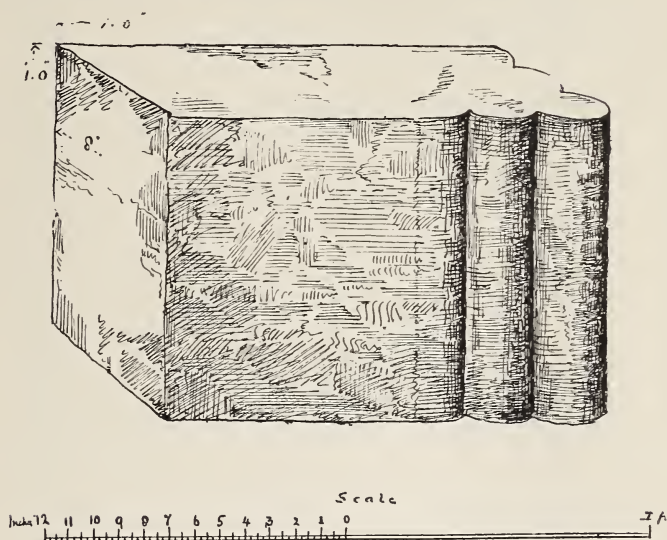


Fig. 1.—Stone Door or Window-Jamb, 13th Cent.,  
Llansilin Church.

The plan of the church at this period is a subject of interesting conjecture; but I cannot speak positively about it, except that the present south aisle (fig. 2) was the original nave and chancel, and that there was an arcade on the north, opening into an aisle; but the size of the aisle or the arcade is uncertain. It was entirely altered at a subsequent date, probably late in the fifteenth or early in the sixteenth century, the old pillars and capitals (to which I have already referred) being used up. As three of these pillars are of the later date, the original early arcade was probably small, and did not run the whole length of the church.

There are two straight, vertical joints at the west end of the south wall, which suggests an arcade on that side of the church.

But let us pass from these conjectures to imagine

the beauty of the church in the thirteenth century, which was the heyday of Gothic architecture, when the aristocratic, powerful, and wealthy descendants of Prince Bleddyn ap Cynfyn spent their money freely in the adornment of their church as well as the rebuilding of their own houses.

Although there is nothing remaining in the church to mark this century, it is worthy of note that there lived at Moelfre a David Sant, who, from this title, may possibly have been a benefactor to the church or parish.

Early in the thirteenth century the church was probably collegiate, as in the foundation-charter of St. John's Hospital in Oswestry there is a grant by Bishop Reyner (1210-1215) of an annual grant of thirty shillings upon the clergy of Llansilin. The church was afterwards appropriated by Bishop Anian to the cathedral Chapter; but the deed being destroyed in the wars, the appropriation was confirmed by Bishop Llewelyn ap Ynyr on April 13th, 1296.

In 1291 the parish was in the Deanery of Cynllaeth, and the value was, "Rectoria, £15; dec., £1 10s.; porcio Llewelyn, £1 : 6 : 8; non dec. Vicaria, £4; non dec."

Of the fourteenth century I have nothing to say until we come to its eventful close, when Owen Glyndwr, lord of Glyndwrda, was in rebellion against the English King, and had his chief fort and residence at Sycharth in this parish, and, doubtless, worshipped in this church.

These must have been busy and stirring times when the great artificial mound,<sup>1</sup> with its moat and glacis, was in making, and the fishponds, with their bottoms of clay laid in the bog, were being formed, and the water brought from the hills to fill the ponds and the moat; and the circular fort, formed of massive timber (of which one has lately been dug out of the moat), was being reared. But this splendid specimen of construction and engineering skill was to be but short-lived, for in 1402, while Owen Glendwr was away

<sup>1</sup> This mound is of Saxon type.—Ed.

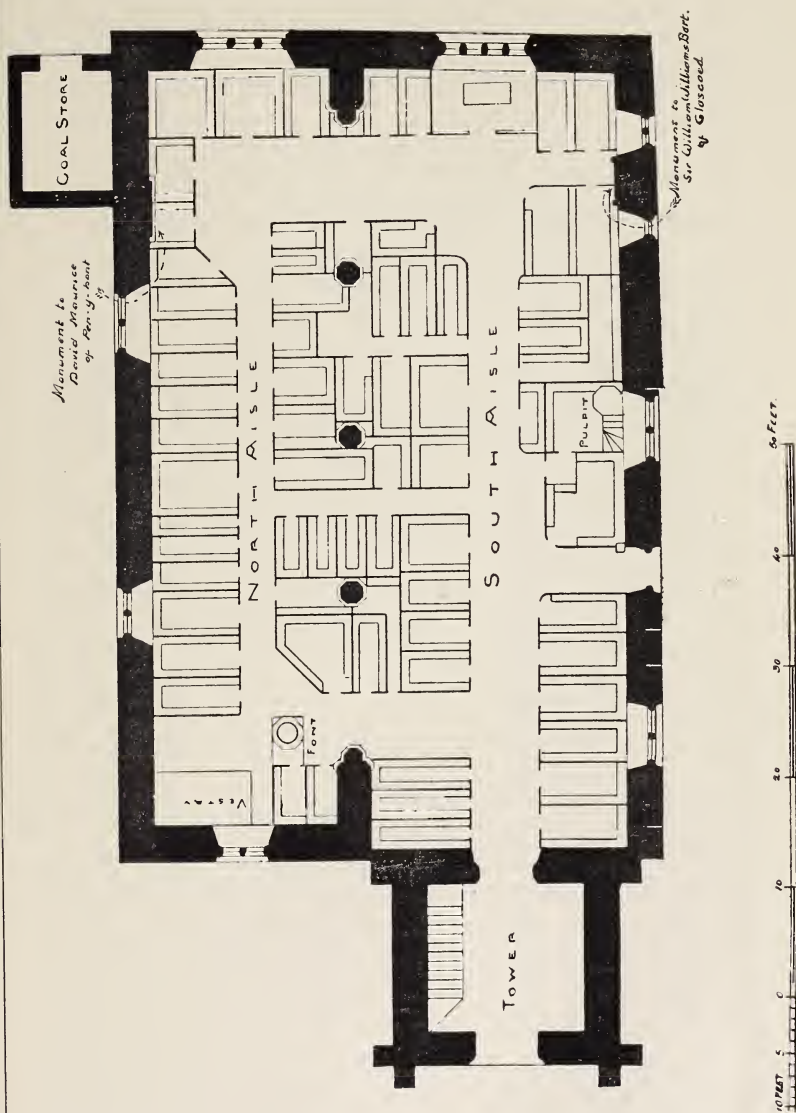


Fig. 2.—Plan of Llansilin Church, showing the Arrangement of Fittings in 1889, previous to the Restoration.

fighting in Glamorganshire, Sycharth was attacked by the English, under Prince Henry, and destroyed.

I expect the church and the houses in the neighbourhood also suffered, and probably the parish did not recover for many years, for it is not until the middle of the fifteenth century that we have any record or evidence of further building operations, when Ieuan Bach, of Henblas, began the great window in the chancel, which was finished by his widow, Gwenhwyfar, daughter of

Ieuan Vychan of Moelwrch, who was celebrated for his wealth and hospitality, and whose son Howel (we are told in a poem by his chief bard, Guto y Glyn) rebuilt Moelwrch.

Ieuan Bach and his wife Gwenhwyfar, in putting in the new east window, and filling it with painted glass, with the date and name of the donor inscribed upon it, were following a prevalent fashion of the day, for there are few old churches which have not evidences of east windows dating from 1430-80.

The example set by their generous gift was speedily followed, for we have evidence of reseating in a fragment of a seat-end found in the course of the present restoration (fig. 3), as well as part of the richly carved beam (fig. 4) and other parts of the rood-loft (fig. 5).

The roofs, so characteristic of the Tudor period, with the magnificent panelled ceil-



Fig. 3.—15th Century Bench-End in Llansilin Church.



ings (which formerly existed in both the north and south chancels), were evidently erected in the sixteenth century. Only two of the purlins remain in the north aisle; but in the south aisle the panelled ceiling was found almost complete when the plaster-ceiling was removed.

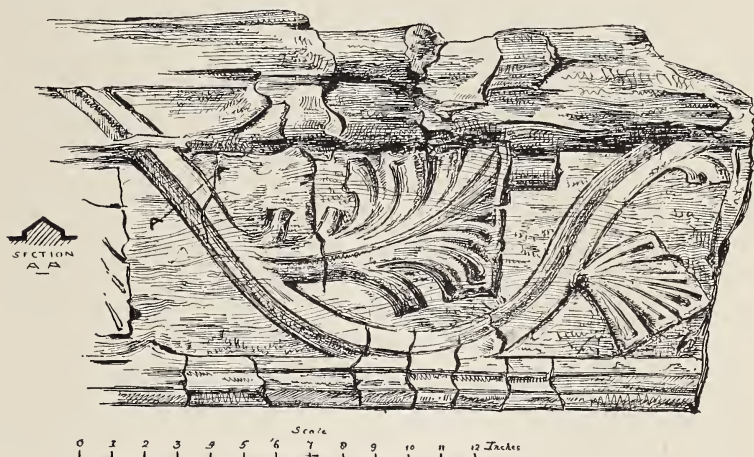


Fig. 4.—Fragment of carved Oak Beam (probably part of Rood-Loft) in Llansilin Church.

The next fact of which we have a record is of a suit in the High Commission Court, about 1534, between

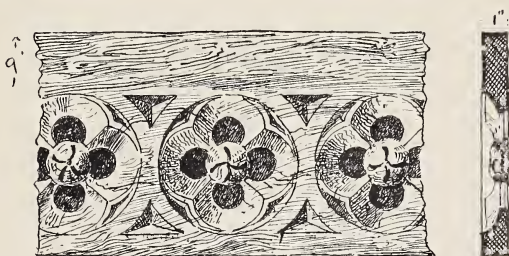


Fig. 5.—Fragment of Tracery-Panel (probably part of Rood-Loft) in Llansilin Church.

the sons of Llewelyn ap Ieuan Vychan of Moelwrch as to the succession; the one claiming by the new law of primogeniture, passed in the twenty-sixth year of

Henry VIII, and the other by the ancient law of gavel-kind. The award was "that Morris, the elder, should have a seat in Our Lady Chancel; and the younger one, Thomas (ancestor of the house of Cefn of Braich), to have a seat in St. Silin Chancel."

At this time the image of St. Silin was standing in the chancel, opposite the pew of Thomas; but it was not long to remain there, for the principles of the Reformation were soon to take root in the Principality; and as I learn from Archdeacon Thomas' *History of the Diocese of St. Asaph*, the venerated William Salisbury began to work in the new cause, and published "in 1546 the first book ever printed in the Welsh language". This book contained the alphabet, calendar, Creed, Lord's Prayer, Ten Commandments, and other matter; and this was followed, in 1551, by his translation of the Epistles and Gospels for the year.

During the reign of Queen Mary he was obliged to hide away for seven years at Caedu, a small farmhouse in the parish of Llansannan, until the accession of Queen Elizabeth in 1558, who endeavoured to improve the state of the Welsh Church, which was then in a deplorable condition, the greater part of the clergy being non-resident.

Under such circumstances as these we cannot expect to find the fabric of the church much cared for during the early years of the Queen's reign, or be surprised that the energies of the parishioners were rather devoted to house-building. There is scarcely an old house in this parish that does not bear evidence of having been altered or beautified in this reign.

But the translation of the New Testament and the Prayer-Book into Welsh by Bishop Davies of St. Asaph (and afterwards of St. David's) and William Salisbury, and afterwards the translation of the whole Bible by Dr. William Morgan, Vicar of Llanrhaiadr in Mochnant, in 1588, as well as the steps taken by Thomas Davies, Bishop of St. Asaph from 1561-73, to carry out the work of reformation, must have had its evidence in the

fabric or fittings of the church. Very probably the western gallery was erected at this time; the detail of the framing of the floor appears to me to be of this date.

We now come to one of the most interesting periods in the history of the diocese,—the reign of the Stuarts and the times of the civil war. In the early part of the reign of Charles I (1633) we read of a return made by Bishop Owen, in which he states that he was much troubled in some parts of the diocese by the growth of superstition on the one hand, and on the other with the spread of that profaneness and irreverence with which the more violent of the Puritans treated the Word of God, and caricatured religion in the language of their everyday life.

As at this time Archbishop Laud, with somewhat more zeal than judgment, was enforcing discipline, correcting disorder, and promoting the repair of churches, the more regular performance of services, and reverent administration of the Holy Communion; and as this district appears also to have been very loyal to King Charles, we may look in the church for some evidence of this period, and I think we shall find it in the richly molded and carved panelling of the seats, which have been used up in forming the new chancel-seats, for in one of the panels may be seen the face of a gentleman and lady of this period.

The Communion-Table (fig.6) I should conjecture to be of this date, both from the character of its designs and ornament, and from the fact that it was evidently made to stand with one end against the east wall, as one end is not carved. A fragment of the ancient stone altar was discovered during the restoration in 1890, and has been placed on the cill of the eastern window, in the south wall of the chancel.

I imagine that at this time the rood-loft and many of the ancient fittings were in their places, and that these new seats were part of some scheme of rearrangement.

Richard Jarvis was now Vicar of Llansilin, and must have had an eventful occupation of the living, for in



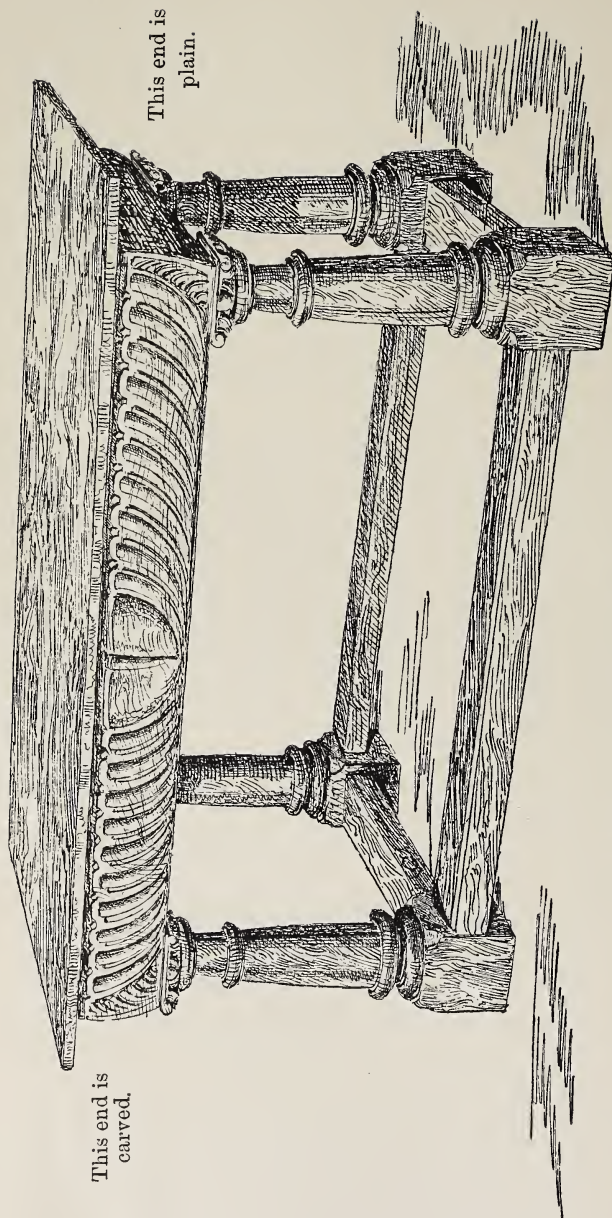


Fig. 6.—Communion-Table in Llansilin Church.



1642 the wave of civil war came in his direction, when Colonel Ellis was directed by the King to take Chirk Castle, which he accomplished on Jan. 15th, 1643. On September 5th of the following year, Montgomery Castle was given up to Sir Thomas Middleton, the commander of the Parliamentary force (whose relatives lived at Plas Newydd), who three days after was routed by Colonel Vaughan, and fled to the Castle, where he was besieged till relieved by Sir William Brereton, who had previously defeated Lord Biron on Sept. 18th. Lord Biron had passed with his army through Llansilin, on Sept. 12th, on his way to meet Sir William Brereton.

During the following year (1645) Chirk Castle was held for the King by Sir John Watts, who was a great friend of the Vicar of Llansilin, as we learn from a letter which was found by one of the workmen in a mortice-hole in a beam of the west gallery.

“Sir,—Whereas I desired your and your brother’s good companies to dinner on Friday next, I shall desire you will make choice of some other day to come and dine with mee ; what day in the beginninge of the next weeke you please ; In regard the next Friday is our fast day ; which I was ignorant of when I envited you, I desire you yee shall be most welcome to mee ; at all times.

“I remaine your affectionate friende,

“JOHN WATTS.

“August 6th, 1645.

“For my very good friende,

“Mr. Jarvis, minister of Llansilin.”

Seven weeks after this, on Sept. 21, the King passed through Montgomeryshire, and lay that night at Llanfyllin. On the following day he marched from Llanfyllin to Brithdiw, where he dined, and then went over the mountains, through Mochnant, to Chirk Castle. The rest of his army passed through Llansilin. On the following day, the 23rd, he advanced to Chester, and was routed on the next day at Rowton Moor. He then retreated to Denbigh Castle, and from there, after two or three days, to Chirk Castle ; then on the 29th he

passed again through Llansilin, and quartered at Halchdyn.

Early in the following year (1646), on Feb. 23rd, the Parliamentary force from Montgomeryshire got possession of Llansilin Church, and fortified it, to keep in the men of Chirk Castle, where Sir John Watts was Governor. That some skirmishing took place in getting possession of the church, or in defending it, is evident by the bullet-holes in the door. We may imagine the delight of the Parliamentary soldiers in having possession of the church, and being able to carry out, in all its rigour, the order which was given in 1641 to deface, demolish, and quite take away, all images, altars, and tables turned altarwise, crucifixes, superstitious pictures, monuments, and relics of idolatry; and that the churchwardens should forthwith remove the Communion-Table from the east end of the church, and take away the rails, and leave the church as before the late innovation, and also the subsequent order of 1643 for the sale of all vestments.

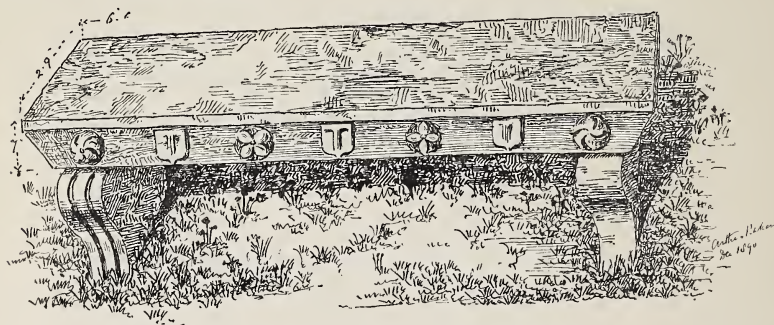


Fig. 7.—Tombstone in Llansilin Churchyard, on the South Side of Church.

This appears to have been supplemented by the ruthless destruction of the beautiful east window erected by Ieuan Bach of Henblas, and Gwenhyfen his wife, of Moelwrch, about the middle of the fifteenth century. Very probably the beam of the rood-loft and the seats supplied material for barricading the doors and windows.

The Parliamentary forces were, however, less successful in an attack on Tymaw, for, while endeavouring to force the door, the inmates discharged from the upper windows the contents of a hive of bees, and caused them utter discomfiture.

During the reign of Charles I, Glascoed changed hands. John Kyffin, the son of Richard Kyffin, sold the property to his nephew, Walter Kyffin, whose heiress, Margaret, married Sir William Williams, Bart., the ancestor of the Wynns of Wynnstay. This eventful marriage, doubtless, benefited the church; and to him, or the other wealthy inhabitants of the parish, I think we may attribute the introduction of the square pews. This form of pew continued in fashion until the present century. Of these pews I have kept a specimen against the vestry-screen.

When Sir William Williams died he was buried in a vault in the centre of the chancel, and a beautiful monument erected to his memory against the south wall of the south aisle.

I give an illustration of a tombstone in the churchyard, but I am not sure as to the time when it was erected. It may have been as early as 1550, or as late as 1650. (Fig. 7.)

The almsbox (fig. 8) is dated 1664.

In the reign of Queen Anne, the royal arms (fig. 9) were placed on the north wall. Heraldic devices were favourite ornaments from the time of Queen Elizabeth to this date, and the study of heraldry and genealogies was very popular, one of the best authorities

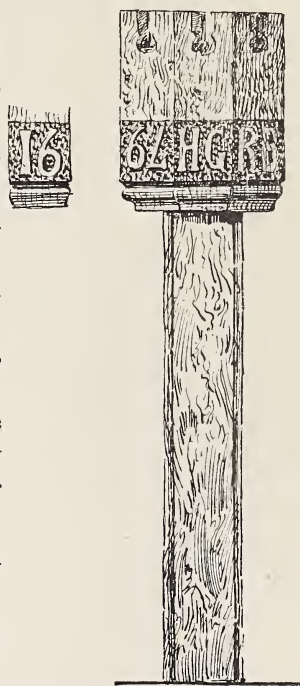


Fig. 8.—Almsbox, dated 1664, in Llansilin Church.



on the subject being John Davies of Rhiwlas, in the parish, who wrote his *Display of Heraldry* in 1716.

About this time the enlargement of the gallery with the front (which now forms the vestry-screen) was made.

Against the north wall of the north aisle is a very



Fig. 9.—Plaster-Panel on North Wall of North Aisle of Llansilin Church.

magnificent monument to David Maurice of Pen y bont, who was High Sheriff for the county. He was a junior member of the large and powerful family of the Maurices of Lloran Ucha. The monument is protected by a very beautiful metal screen. (Fig. 10.)

The present east window was the gift of John Morris



of South Australia, and his brother, Mr. James Morris of Ruthin, descendants of the Morris of Lloran Ucha. He also put in the window over the south door.

In 1824 the fine chandelier in the chancel was presented by Mr. Richard Roberts of Birmingham, third son of Mr. Roberts of Pen-y-Bryn. This fine specimen of nineteenth century ironwork, I am told, had a companion in the gate of the south porch. The porch has been destroyed, and the gate is now in a garden in the village, opposite the Vicarage. I trust this may some day be restored to the church.

In giving this short historical sketch of the church I have mentioned every feature but two, the old belfry and the porch, of which I can say nothing, as they were destroyed ; the former in 1832, the latter in 1864.



Fig. 10.—Wrought-Iron Screen at the Base of the Monument to David Mansell of Pen-y-Bont, in the North Aisle of Llansilin Church.

## THE SIGNORY OF GOWER.

BY G. T. CLARK, ESQ., F.S.A.

*(Continued from Vol. X, p. 308.)*

PENRICE, one of the principal lordships of 1306, was held of Swansea as one fee, with the sub-manor of Horton within the same parish, upon the sea-shore, and was the seat of a knightly family of that name from a very early period. The founder is said to have migrated from Devon; and an early member of the name built and inhabited the Castle, of which the walls and a tower remain, of the age probably of Henry III.

11 Edward III (1337-8), John de Penrees led 1,000 soldiers from Glamorgan, probably to oppose Rees ap Griffith, who had obtained the manor, and held it at his death (about 1381), as did his son, Thomas ap Rees, in 1398. In 1353 the vill of Penrys contained a castle, and was held as one and a half knight's fee. The Penrice family, however, recovered the manor; and John Penrys, "Chiveler", held it 1432-33, and by successive marriages they attained a leading position in Gower until their heiress married Mansel.

The Bennets were for several generations designated as of Penrice Castle, but this must have been as tenants to the Mansels.

A little south of the church is the Sanctuary, reputed in the manor of Millwood. Pitt and Eynonsford, seats of the Crump family, were in Penrice.

PENWEDIU (Podwedu), one of the manors of Thomas Duke of Norfolk, 1 Henry IV, held as a quarter fee. S. Wingham held it in 1432-33.

PEN-Y-VAE, a reputed manor, held 36 Henry VIII by Sir George Herbert, a landowner there.

PILTON, or Pitton, or Uphilton (the Pyltenne of 1306), was combined with Vernhulle, or Vernell, held by Sir Rees Mansel as one fee, and by Sir Edward

Mansel, probably detached from Vernhulle, as half a fee only, at which it is stated in 1353. In this manor were certain parcels of land held of Swansea, in 1583, by Owen Perkins, R. Bidder, and Morgan Vaughan, by service of a quarter fee and six swallow-tailed arrows, or 6*d.* annually.

By some accounts it was a mesne manor of Port Eynon, but it is situated in Rhosilli.

PITCOED, a reputed manor, held about 1630 by Walter Vaughan, William Butler, and Gitto ab Owen ab Grono, by castle-guard of Ogmores Castle. Vaughan and Butler held also Dunraven Castle and St. Bride's Major of Ogmores, now under the Duchy of Lancaster. Possibly this is the "Picton" which in 1353 contained one knight's fee.

PORT EYNON, one of the fourteen lordships, was an early grant to Neath, and about 1220 the Abbot did annual service for it of one knight's fee; but for this service Walter de Barri and his successor seem to have become responsible under a deed, the witnesses to which were Raymund de Sullie, Will. de Reigni, Robert de Sumeri, Thomas de Penres, Henry de Viliers, David Escarlat (Scurlage), Robert de la Mare, and Peter, brother of Richard de Barri, who, therefore, may be supposed to have been then among the principal landowners in Gower. John de Penrys, "Chivaler", held it in 1432-33. In 1353 it contained one knight's fee, and was in the hands of Thomas Earl of Warwick. It then contained a castle.

By some accounts, Vernhill and Rhosilli, Pilton, the part of Paveland in Penmaen and Llandewi, and Weston in Llangenydd, were dependent upon it. In 1176-97 Peter de Leic' confirmed a grant by Robert de Morra (la Mare) of Port Eynon. Robert of Penris purchased the marriage of Agnes, daughter and heiress of William de la Mare, from Margaret de Braose, who had it in dower 18 Henry III; and in this way the manor passed to the Penrice family.

PRIORSTON, see Easton.

REYNOLDSTON, the Renewardestone of 1306 and 1353, was held of Swansea as one fee, and in 1432-33 Richard Vernon, "Chivaler", held it. The manor seems to include the parish and something more. The boundaries were,—at the north-east corner, Perkins' lands; south-west, to the big pit-way leading to Goose Mere; and on the side of Knolston, Ballen's Mead, as far as Brynddu and the Meadlake Brook, where the boundaries are Sir R. Mansel's and Sir W. Herbert's lands; and so westward to Slade Acre, Derry Slade, and Paveland way, back to Cefn Bryn Common and Perkins' land. A large portion of the manor lies beyond Cefn Bryn, in Llanrhidian and Cheriton, and extends to Redwall Lake Brook, Melyn Lake Brook, Burry, Stackpole's Mill, Burry Mead, and Hodgeheys.

Freeholders held by knight's service, and paid suit of court and mill. Chief-rents are due at Michaelmas. There were two courts-leet annually, and a court-baron every month, with a fine of 3*d.* for non-attendance. Estrays go to the lord. Suit and toll are attached to Stackpole Mill, where one-twelfth in the bushel is the perquisite.

Tenants may be called to fetch millstones and timber from a farm in Cline. The lord of the manor pays 12*d.* *per ann.* fine to the chief lord of Gower. The church is appended to the manor, and in the gift of the lord. In 1398 Richard Vernon appears as a juror. In 1432-33 he held this manor. In 1583 the manor was held as one fee by Sir Edward Herbert, and in 1650 by the heirs of the Earl of Worcester, by the service, it is then said, of half a fee. Stout Hall, a seat of the Lucas family, is in this manor and parish.

RHOSILLI, mentioned as a manor in the *I. p. m.* of W. de Braose (1319-20), is also a parish including the sub-manors of Vernhill and Pilton, held under Port Eynon as one fee, and no doubt is the Russely of 1353. When Morgan Gam, lord of Avan, ap Morgan ap Caradoc of Jestyn, married his daughter and heiress to Payn Turberville of Coyty, he, with consent of Matilda



his wife, gave them, in frank-marriage, Llandimor and Rhosilli, the Greater and the Less. 13 Edward II, William de Turberville granted this manor to the Order of St. John of Jerusalem, with the church and that of Llanrhidian; gifts confirmed by Peter de Leic'. (Fenton's *Pemb.*, p. 64.)

The over-lordship, long held by the De Braose family, finally came to the Crown, and was granted, 9 Edw. IV (1469-70), to Black William Herbert, the old Earl of Pembroke. On his death and attainder it again came to the Crown, and in 1583 was granted to William Earl of Pembroke, of the new creation, by the service of one knight's fee and a pair of gilded spurs (*calcareos auratos*), or 20s. yearly. The Earl granted it to Sir Edward Herbert, who held it in 1650, since which it has descended with Oystermouth. As at the time of the Dissolution it was ecclesiastical property, it came to the Crown, and has since been held *in capite* of the manor of East Greenwich.

In 1583 Owen Perkins, Richard Bydder, and Morgan Vaughan, held lands in Rhosilli by the service of a quarter-fee and six swallow-tailed arrows, or 6*d.* yearly, and in 1650 their heirs held the same. Also in 1583 Robert Heron, John Taylor, and William Grove, held lands in Rhosilli, late of the Hospital of St. John of Jerusalem, as a quarter-fee, and by the same tenure as above.

SCURLA CASTLE, the "Scorlayges Kaestel" of 1306, was held of Swansea, probably with Llwyn y Bwch, as half a fee, though the one manor is in Llandewi parish, and the other at some distance from it, in Llanrhidian. It seems to have been mixed up with Horton manor in Penrice parish. Other accounts identify it with Nicholaston, also a distant manor. This confusion probably has arisen from the several parishes having been held at different periods by the same persons or family.

The Scurlage family were early settlers in South Wales, and held property in Gower and in Glamorgan, where they were donors of land to Margam. They also

granted the fee of Llangwy (Llandewi) to Margam before 1205. They held a manor in Llantrissant, to which, as in Gower, they gave the name of Scurla Castle. They occur frequently, in the fourteenth century, as witnesses to charters, and held Langrow, Burry, and Scurla Castle, in 1361-72. Their heiress seems to have married Mansel. There was a Scurlays-ton in Angle parish, in Pembroke, named probably by a branch on their way to Ireland, where they flourished under the name of Scurlock.

SKETTY, or Enisketti, was held of St. John's, Swansea, as one fee. It lies in the parish of Swansea. Lands here were granted to the Hospital of St. John by Eleanor Lady Mowbray. It was also called a barony. Sir William Herbert held it by the above service in 1583. Lord Brook had it, and sold it to Sir John Thomas, Bart.

STEMBRIDGE, or "Steentebrugge", in 1306 one of the principal manors, but also the same with Burry, which see.

STURTON, or Teverton, probably a mesne manor, but of which little is known.

SUPRA and SUB BOSC, probably other names for Gower Anglica and Wallica. The lord's woods, "*Bosci nostri de Supra Bosco*", and that of Predewen, are mentioned in the charter of 1306.

SWANSEA, St. John's, a manor and parish, included the town and the liberties, which were in Gower Anglica. It included Sketty, and the manor court-leets were held in May and at Michaelmas. There was also a town-court held every two weeks. The lord had the usual royalties, rights of wreck, felons' goods, market and ferry-tolls, keelage, and anchorage. The tenants of the manor also claimed certain parcels of open land called Graig Llwyd and Cefn Coed, or Crows' Wood, and about 500 acres, extending from St. John's Church on the east to the Cockett on the west, and from the highway near Cwmbarlo, on the north, to Pantgwrderon on the south. Also another parcel, called "The Bur-

rows", south of the town, between the lands of Philip Jones on the west and north, and those of Griffith Jones on the south. Also commons' rights were claimed over 200 acres, being part of Crowswood, enclosed by Sir W. Herbert in 1590, now called Caegarw, Caebach, and Caecwmburla. Also there was complaint of an encroachment by Richard Seys, about 1624, to the extent of half an acre, at Graig Glâs.

There was a manor-house which bore the armorial shield of William Earl of Pembroke, and of Sir George Herbert as Steward of Gower. This seems to have stood in demesne-lands attached to the house, and a tything of Cadoxton, by Neath, was held of the Bishop of Llandaff, possibly as a manor. The demesne-lands were held of the Bishop of St. David's by Sir Mathew Cradock.

The Borough was incorporated by charters from the King and from the early lords, fortified by continued confirmations, among others from Cromwell, extending from 1205 to the present reign. The portreeve was to pay annually to the lord, out of the small dues, £2, and for an assize of ale, £8. Also he had to collect and account for the rent of the Portmead abutting on the highway from Swansea to Llwchwr on the north, and the lands of Rees Thomas on the west, valued at £5 *per ann.*; also for the Redmead or Marsh. At the death of William Earl of Pembroke, in 1469-70, the manor of Swansea was held by him.

There was a Welshery in Swansea attached in some way to Supra Bosc.

The Castle of Swansea, built by the early Norman lords, was regarded as the *caput baroniæ*, at which the seneschal resided, and the courts were held, and the records deposited. It was taken to represent the signory, and when, 7 Henry III (1223), the King directed the Bailiff of Carmarthen to give seisin of the Castle to Reynald de Braose on his paying his homage, he was held to be admitted to the whole signory. (Close Roll, 23 Sept., 7 Henry III.) It was pro-

bably founded about 1113, but it suffered frequently from the attacks of the Welsh, and especially when taken by Rhys ap Griffith in 1215; and though the remains are considerable, they are mostly of a rather later date, and much concealed by the addition. In 1361 mention is made of Bokingham Tower, probably part of the Castle. The position of the Castle is, however, easily recognised, and it still commands the site of the ancient Ferry.

Swansea Guardinatus, or Hospitalis, was held of the chief lord by suit of court-leet, and was regarded as a manor. It was the subject of two charters, and at the Dissolution was granted to Sir George Herbert.

TALYBONT, see Llŵchwr; but in the return of 1353 the "Villa de Talband" contains a castle and one fee.

TERNHILL, Vernhull, or Fernhill, in 1306 was connected with Pylton. It was in Rhosilli parish, and held of Swansea probably as half a fee, and by six swallow-tailed arrows yearly, or 6*d*. In 1650 it was held by the heirs of Walter Vaughan, Owen Perkins, and Richard Bydder. In 1764 it was held by Mrs. Dawkins and Richard Bidder.

TONHILL, a reputed but very doubtful manor.

TREWYDDFA, locally situated in Llangevelach. The village is on the Tawe, a little below Morriston, and its boundaries are, Fynnon Derw Brook on the north, and Treboth Brook on the south. Both fall into the Tawe, which bounds it on the east. Its western limit is unknown. It extended to the lands of William David Vaughan.

Trewyddfa is supposed to be the "Llanarth-Bodu" of the *Llandaff Book*. By its custom, the steward (on horseback), from the top of a high hill, is monthly to cause the bailiffs to call the roll of suitors, and thence, followed by them, to ride to the Castle of Swansea, where their services were to be performed.

The Inquisition of 1433 mentions a charge of 7*s*. for rent of assize. "Rent of assize", says Lord Coke, "is an established rent by the freeholder, or ancient copy-



holder, of a manor which cannot be varied. It is synonymous with 'quit-rent', so called because the tenant paying it is quit of all other services. Rent of assize, therefore, is a customary tenure. But a copyhold tenure is arbitrary and undetermined; and that is the difference between it and a customary tenure."

TIR Y BRENHILL is a very doubtful manor in Llandeilo.

WALTERSTON, if not the same with Cilibion (which see), was held with it; but in 1353 it is called "Villa de Waltereston", in which is one knight's fee.

WEOBLEY, the "Webbelegan" of 1306, was held of Swansea as half a fee.

If not the earliest, the De la Bere family were very early lords of Weobley, and 2 May, 11 Henry IV, an *Inquisitio p. m.* declared that John de la Bere was seized of "Webbeley manerium batillatum infra dominium de Gower, vocatum Gowersland, ut de castro et dominio de Swansey." (*I. p. m.*, iii, 330.) John held nothing else in fee of the King; but his son was a royal ward owing to the minority of the Duke of Norfolk, the proper lord. John had died 24 Sept., 4 Henry IV, leaving Thomas, his son and heir, aged eight years; and Sir John St. John had occupied the manor since John's death, though on what ground the jurors did not know. At a later period the manor was divided, and held between Lady Catherine Edgcombe, widow, and Alexander St. John. Probably a part of the manor had been acquired by some ecclesiastical body, for half was held *in capite*, under East Greenwich.

In the reign of Elizabeth, John Franklen, William Thomas, John Thomas of Llandimor, and Thomas Longe, held half the manor as half a fee; and the same half in 1650 was held by the heirs of the Earl of Pembroke. The other half was probably acquired by Sir William Herbert, who thus had the whole, for which the heirs of the Earl of Pembroke paid chief rent of 8s. 6d. The manor was finally acquired by the Mansels.

The Castle (now in ruins) seems of the age of Ed-

ward II, and was, no doubt, built by the De la Beres. It was rather a fortified house than a castle. In Henry IV's time it was ruined by the repeated incursions of the Welsh, and with the manor was valued at 30s. *per ann.* *Sans reprises.*

WERNLLAETH, a reputed manor under Bishopston, which see.

WEST GOWER. This manor appears in the schedule of William Earl of Pembroke in 1469-70.

WESTON in Llangenydd. *Temp.* Elizabeth, Sir George Herbert held one-third of Llangenydd as one fee, which, no doubt, was Weston, and which descended to the Hobys of Bisham and Lady Brook. Mr. Talbot inherited one-third part from the Mansels, Mr. Penrice holds the other two-thirds.

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## Cambrian Archaeological Association.

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### REPORT OF THE OSWESTRY MEETING.

(Continued from p. 71.)

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### EXCURSIONS.

#### TUESDAY, AUG. 22.—EXCURSION No. 1.

*Route.*<sup>1</sup>—Carriages left the Wynnstay Arms Hotel at 9 A.M. for Chirk Castle (7 miles N.), going through Weston Rhyn, and returning through Chirk, Gobowen, and Whittington. Total distance, 17 miles.

On the outward journey stops were made at Old Oswestry ( $1\frac{1}{2}$  mile N.), Weston Hall ( $4\frac{1}{2}$  miles N.), and Chirk Castle ( $1\frac{1}{2}$  W. of Chirk).

On the return journey stops were made at Chirk Church (6 miles N.), Whittington Castle ( $2\frac{1}{2}$  miles N.E.), and Park Hall ( $1\frac{1}{2}$  mile N.E.).

Luncheon was provided at the Hand Hotel, Chirk.

*Old Oswestry.*<sup>2</sup>—A fine and well-preserved ancient British earthwork of oval shape, having a triple rampart of unusual height, with entrances to the north and south. The Welsh names for this fortress are “Caer Ogyrfan” and “Hên Ddinas”; and there is a local tradition that the town of Oswestry formerly stood here, and was afterwards removed to its present site. Old Oswestry is situated on the line of Watt’s Dyke, and Offa’s Dyke lies  $2\frac{1}{2}$  miles to the westward.

The hill on which Old Oswestry is situated is 540 ft. above sea-level, and some 200 ft. above the surrounding country. The area within the ramparts is a lawn of greensward; but the rest of the fortification is planted with trees, which prevents the view of the whole being as imposing as it would otherwise be, considering the magnitude of the earthwork.

<sup>1</sup> Except where otherwise specified, all distances are given from Oswestry.

<sup>2</sup> G. T. Clark in *Arch. Camb.*, 4th Ser., vol. ix, p. 185; Pennant’s *Tour in Wales*, p. 246.

Unfortunately the examination of Old Oswestry was rendered almost impossible by the rain, which began to fall in torrents. However, notwithstanding this the Ven. Archdeacon Thomas did his best to give a short account of the fortress to the party of archæologists who assembled round him beneath umbrellas.

*Watt's Dyke.*—This is the easternmost of the two Dykes, and may be traced consecutively from the Dee at Basingwerk, near Holywell, through Northop, Hope, Wrexham (where the Great Western Railway Station stands upon it), Wynnustay, Gobowen, Old Oswestry, and passes through the engine works of the Cambrian Station at Oswestry, under Ardmillan, and onwards into Maesbury Marsh, where it is lost sight of.

*Weston Hall.*—A good specimen of the half-timbered, domestic architecture of the district, possessing an old hall with open timber roof, a carved oak staircase with flat balusters, shaped, not turned, and a door with the old hinge-straps still remaining. Over the fireplace in the hall is a slab of slate bearing the date 1653. The building was undergoing repair at the time of the visit of the Cambrian Archæological Association. It is now used as a farmhouse, but was formerly the residence of Colonel Vaughan, a Parliamentary officer in the Civil War, and a friend of Sir Thomas Myddelton of Chirk Castle, when he was on the Parliamentary side. He was an ancestor of the late Mrs. Dymock of Ellesmere, who left her property on condition that those who inherited it should take the name of Vaughan.

*Chirk Castle.*<sup>1</sup>—The seat of R. Myddelton Biddulph, Esq., is situated on an eminence commanding a view of thirteen counties, in the midst of an extensive and beautiful demesne reaching to the foot of the Berwyn Mountains. Below the Castle, to the north-west, is a large lake, through the centre of which passes the line of Offa's Dyke. The old name of the fortress was "Castell Crogen", being called after the adjoining township. It was the scene of the battle of Crogen, in 1164, which closed the invasion of Henry II, and a gap in the Dyke still goes by the name of "Adwy'r Beddau" (the Gap of the Graves). The building is rectangular in plan, with massive drum-towers at the angles, and surrounding a courtyard measuring about 160 ft. by 100 ft.

The quadrangle is entered by a gateway in the north front. The living apartments were restored by Pugin, and occupy the north and east sides; the south side being of the Elizabethan period, and unrestored. Adam's Tower, at the south-west angle of the building (which is the oldest part of the Castle, built in the time of Edward I by Roger Mortimer), still retains its deep dungeon.

After passing successively through the possession of the Arundels,

<sup>1</sup> *Arch. Camb.*, 4th Ser., vol. v, p. 351; *Journ. Brit. Arch. Assoc.*, vol. v, p. 326, and xxxiv, p. 196; Pennant's *Tour in Wales*, p. 268.



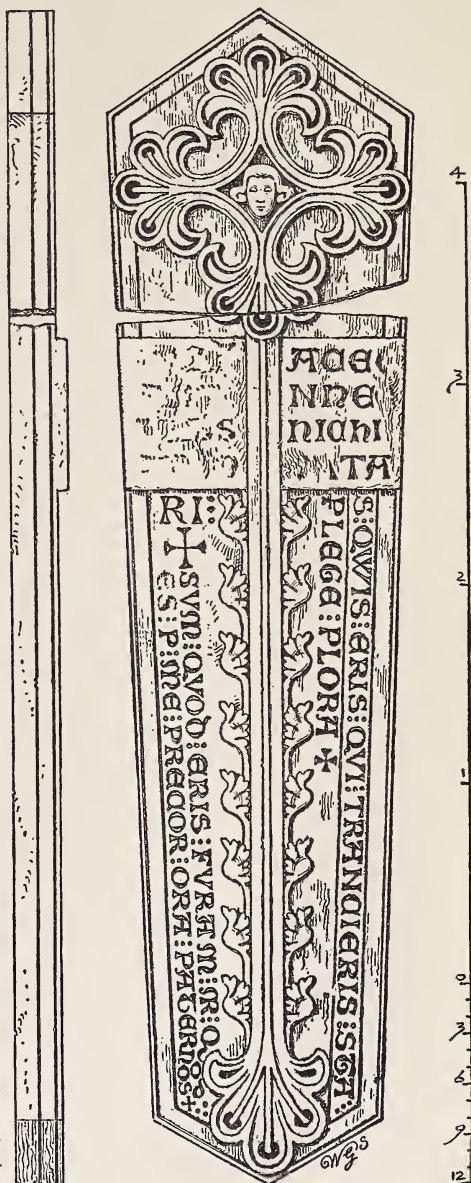
Mowbrays, Beauchamps, Dudley, and Lord John of Bletsoe, the Castle was purchased in 1595 by Sir Thomas Myddelton, Lord Mayor of London, and brother of Sir Hugh, the projector of the New River scheme. During the civil wars Sir Thomas Myddelton besieged his own Castle, whilst it was occupied by a party of Royalists, and afterwards, having changed sides in the contest, was himself besieged there by Cromwell.

The chapel at the south-east corner of the quadrangle is of Edward I's time, and has some good carving of the Queen Anne period, and one of the earliest of modern eagle-lecterns. The Castle contains a fine collection of pictures and armour.

The iron gates, which have recently been removed from their original position to the new Lodge near the Station, are delicately and beautifully wrought with ornamental birds, fruit, and flowers, and bear the date 1719. There is a tradition that they were made by a local blacksmith.

Chirk Castle was visited by the Cambrian Archæological Association during the Wrexham Meeting in 1874, and by the British Archæological Association during the Llangollen Congress in 1877, and the Chester Congress in 1849.

A fine sepulchral slab with a floriated cross and an inscription in Lombardic capitals, of the thirteenth century, lies out in the flower-garden, and near it stands a font used as a flower-pot. It seems a pity that these inte-



CHIRK CASTLE

Sepulchral Slab at Chirk Castle.

resting ecclesiastical relics cannot be placed in the chapel, where they would be safe from the destructive effects of the weather, and amongst more appropriate surroundings.

The visitors were very courteously received by Mrs. Myddelton Biddulph, who kindly assisted Archdeacon Thomas in explaining the various portions of the Castle.

The first apartment entered was the billiard-room, on the ground-floor, extending the greater part of the length of the north side of the quadrangle. The remaining three principal apartments are on the second storey, and are approached by a square well-staircase in one of the drum-towers at the end of the billiard-room, furthest from the entrance-gateway at the north-east corner of the quadrangle. These three rooms are of magnificent proportions, and beautifully decorated by Crace. The saloon, which occupies the north side of the quadrangle, is entered from the top of the staircase. Leading out of it are, first the red drawing-room at the north-east corner, and then the gallery on the east side of the building. The state rooms, with their many historical and other portraits, and various objects of antiquarian interest, were inspected and much admired.

Attention was called to a cleverly executed model of the Castle, in the billiard-room, done by "Porter Roberts" in 1735. Another curiosity pointed out was the painting on the staircase of Pistyll Rhaiadr, concerning the origin of which the following story is told in the *Gossiping Guide to Wales*: "A Welshman suggested to a foreign artist who was making a picture of it (the waterfall), that there were 'ships' (sheep) at the bottom, whereupon the artist introduced a small fleet and a waving sea near a waterfall, about forty miles from the nearest point of ocean."

Mrs. Myddelton Biddulph showed the visitors the beautiful and costly cabinet of ebony decorated with repoussé silver-work and three painted panels, ascribed to Rubens. This cabinet was the gift of King Charles II to Sir Thomas Myddelton at the Restoration. The presentation is believed to have taken place at Whitehall, when the King offered him a peerage, which was declined, his Majesty saying, "Then take this cabinet home with you as a memorial of my regard."

Among relics of olden times are several pieces of armour and muskets which were used in the Civil War. There are also some old halberds, a wide-brimmed Puritan hat and hat-case, and an enormous "black jack", believed to date from the time of Elizabeth, and some singular square-toed boots.

An illuminated grant of a baronetcy to Sir Thomas Myddelton, by Charles II, with a portrait of that monarch, and a curious sketch of the Castle, probably of the sixteenth century, were also exhibited.

The visitors, who were furnished with lighted tapers, descended into the deep dungeon at the bottom of Adam's Tower, which is part of the original Castle built by Roger Mortimer in the time of

Edward I. The openings in the walls of the dungeon show a thickness of 19 ft. 3 in. on the slope, and 16 ft. on the level.

The chapel was in course of restoration by Sir Arthur Blomfield. At the west end is a curious black and white timbered wall. It has a beautiful oak roof, some good carving of the Queen Anne period, and a lectern with an eagle of very conventional design. (See illustration, p. 136.)

*Offa's Dyke*.<sup>1</sup>—This Dyke runs parallel with Watt's Dyke, and lies about two miles to the western or Welsh side. It crosses the parish from Cynrybwch (the Racecourse to Treflach), and extends southwards over Llanymynech Rocks, and through Knighton (Tref-y-Clawdd, *i.e.*, the Town on the Dyke), and past Chepstow to Buttington Wood on the banks of the Severn, overlooking its junction with the Wye. Northwards it crosses Selattyn Hill, passes behind Chirk Castle, on through Ruabon parish to Minera (Mwn-Clawdd, *i.e.*, Mine Dyke), and onwards till it reaches Treddyn in Flintshire, beyond which it cannot be traced.

“Within two myles there is a famous thing  
Cal'de Offaes Dyke, that reacheth farre in length :  
All kind of ware the Danes might thether bring,  
It was free ground, and called the Britaine's strength.  
Wat's Dyke likewise about the same was set,  
Between which two both Danes and Britaines met,  
And trafficke still, but passing bounds by sleight,  
The one did take the other prisoner streight.”

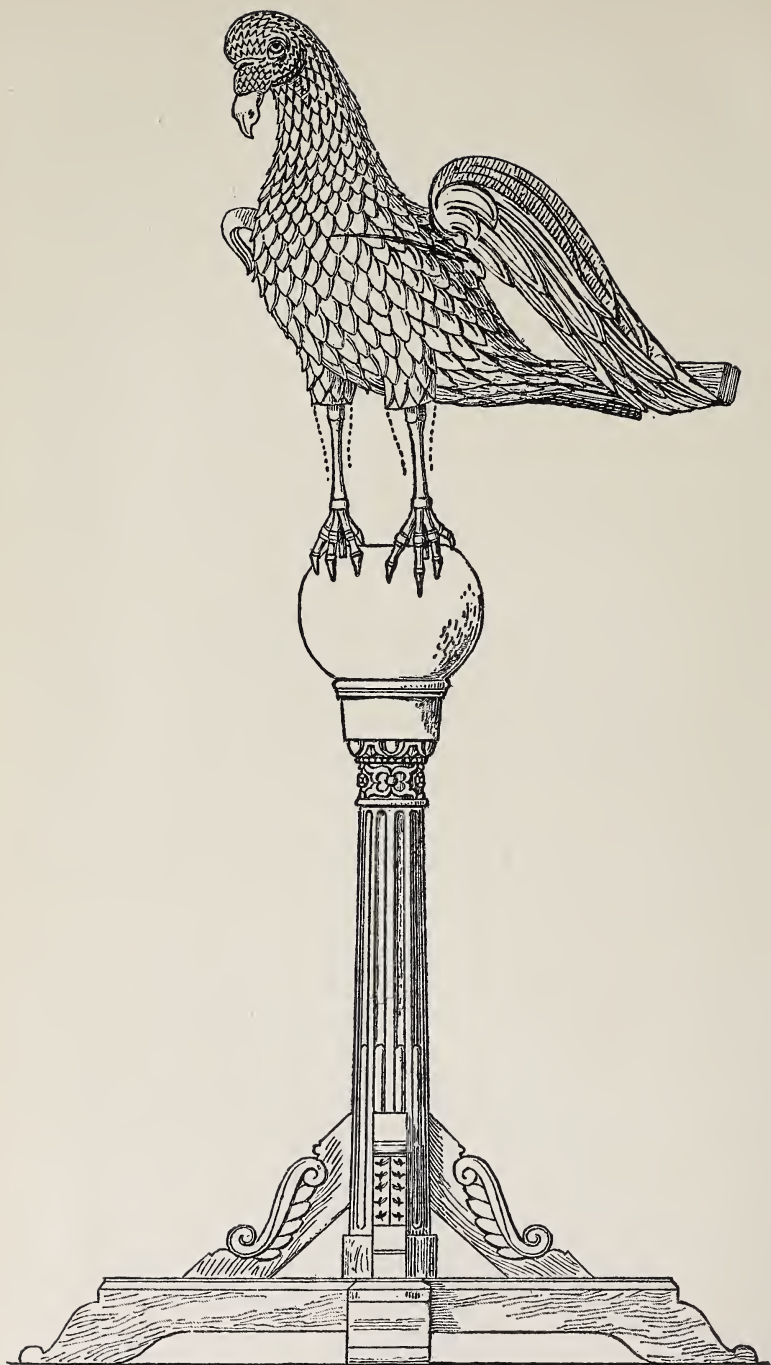
(*Worthines of Wales*, p. 104.)

The earliest date at which Offa's Dyke is so styled is to be found in a charter of Edmund Earl of Arundel, 18 Edward II, which contains the words “usque ad fossam Offæ.”

*Chirk Church*.<sup>2</sup>—This is a double church of Perpendicular character, but showing remains of earlier date. A consecration-cross is preserved over one of the south windows, and on the same side there is a plain Norman doorway built up. The font is octagonal, and is dated 1662, and pulpit and desk are of the same period. There are many monuments and some portrait-effigies of the Myddelton family of Chirk Castle ; especially to be noted are those of Dame Frances, 1694 ; and her husband, Sir Richard, 1716 ; Sir William, 1717-8 ; Sir Thomas, the Parliamentary General, 1666. Monumental brasses to Elias Durance, a French refugee, chaplain to Sir Richard, 1715 ; Dr. Walter Balcanquhall, a Scotch divine, who represented his country at the Synod of Dort in 1618, with a Latin epitaph by the learned Bishop Pearson, the expositor of the Creed ; with many later memorials.

<sup>1</sup> W. Trevor Parkins in *Arch. Camb.*, 4th Ser., vol. vi, p. 275.

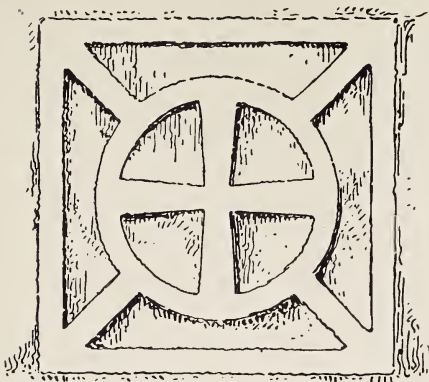
<sup>2</sup> Pennant's *Tour in Wales*, p. 268.



LECTERN - CHIRK CASTLE .

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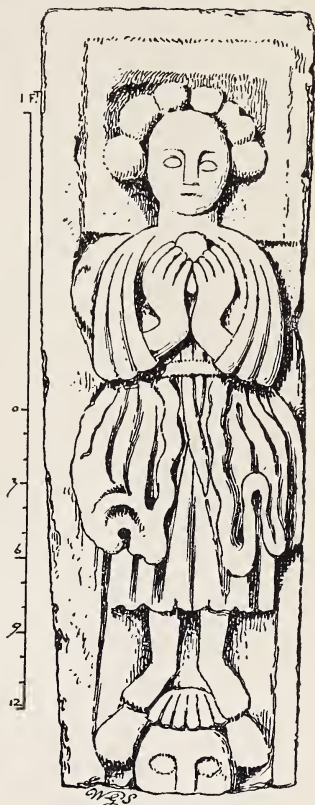
Consecration-Cross built into South Wall of Chirk Church.

In the vestry the church plate and Registers were exhibited by the Vicar, the Rev. E. James Evans. The chalice is Elizabethan, and the flagon is dated 1636.

In the churchyard the curious sculptured figure here shown was examined. There are traces of a crocketed ornament composed of foliage, perhaps of the fourteenth century, along the left edge of the stone.

In a private garden near the church, to the south-west, is a tumulus, the object of the erection of which, whether for military or sepulchral purposes, is undecided.

*Whittington Castle.*<sup>1</sup>—The remains here consist of a somewhat unusual arrangement of four isolated, moated mounds of earth defended on the south and west by three banks and three ditches, forming an arc of a circle, and on the north and east by a broad expanse of marshy ground. This earthwork Mr. G. T. Clark considers to have been constructed by the Saxons of Mercia in the ninth or tenth century. The central mound, which is the main feature of fortresses of this period, is here wholly artificial, about 30 ft. in height, and from 100 to 150 ft. in diameter, surrounded by a ditch from



Sculptured Figure in Chirk Churchyard.

<sup>1</sup> G. T. Clark in *Arch. Camb.*, 4th Ser., vol. ix, p. 187; Pennant's *Tour in Wales*, p. 237.

40 to 60 ft. wide. On the north-west and west of the central mound are two elevated platforms, and beyond these (to the west) a third, the whole forming a cluster of islands separated from each other by moats. The masonry which now remains is of the time of Henry III, when the central mound of the Saxon earthwork was converted into the keep of a mediæval castle by scarping it vertically, and building a strong revetment-wall, 30 ft. high, all round it in a polygonal form, having five or six flanking towers at the angles, portions of three of which still remain. The inner gateway to the keep was between two of the remaining towers, and the ditch was spanned by a drawbridge leading to the isolated platform on the north-west side, on which the outer gateway was placed. The southern half of the outer gateway is still in a tolerably perfect condition, as well as parts of the curtain-wall and towers on each side of it.

At the time when *Domesday Book* was written, Whittington was held by Earl Roger de Montgomery, and it subsequently passed into the possession of Robert de Belesme, William Peverel, etc.

*Park Hall.*—The residence of A. Wynne-Corrie, Esq., the Mayor of Oswestry, and Chairman of the Local Committee; a fine, old, half-timbered mansion, believed to have been built by Robert ap Howell of the town of Oswestry, draper, whose will was proved Oct. 24th, 1541. From the Powells it passed, by purchase, first to the Charltons, then to the Kinchants, and lastly to its present owner. During some recent alterations the foundations of the older house were found, with walls 9 ft. in thickness. There is a small domestic chapel attached, wainscotted and ceiled in oak, and with a small gallery entered from the house. Over the door is the inscription, "Petra et Ostium Christus est."

Here the party received a hearty welcome from Mr. and Mrs. Wynne-Corrie, and after inspecting the house were entertained to tea in a tent on the lawn. Park Hall is well known as one of the best examples of a half-timbered house in Shropshire. The old iron latches of the window-casements are of various well-designed ornamental patterns. The drawing-room has a fine plaster-ceiling, and a carved oak chimney-piece dated 1640. The domestic chapel, with its gallery, is of considerable interest.

Amongst the curiosities exhibited was a peg-tankard carved with Scripture subjects.

## WEDNESDAY, AUGUST 23RD.—EXCURSION No. 2.

*Route.*—Carriages left the Wynnstay Arms Hotel at 9 A.M. for Pennant Melangell Church (21 miles W.), going and returning by the same road, through Llyncllys, Llangedwyn, and Llanrhaiadr-yn-Mochnant. Total distance, 47 miles.

On the outward journey no stops were made.

Gwely Melangell (a quarter of a mile S. of the church) was visited on foot from Pennant Melangell.

On the return journey a stop was made at Llangynnog (19 miles W.), and thence the party proceeded on foot over Craig Rhiwarth to inspect the hut-circles (1 mile W. of Llangynnog), afterwards crossing the mountain to the stone circle of Cerrig-y-Beddau (4 miles N. of Llangynnog), and then going S.E. for  $1\frac{1}{2}$  mile to Pistyll Rhaiadr, where the carriages were waiting to convey the members back to Llanrhaiadr-yn-Mochnant.

Dinner was provided at the Wynnstay Arms, Llanrhaiadr-yn-Mochnant, at 8 P.M. The carriages left Llanrhaiadr at 9 P.M., and arrived at Oswestry at about 11 P.M.

*Pennant Melangell Church.*<sup>1</sup>—Situated in one of the most beautiful and secluded spots in Montgomeryshire, near the head of the valley of the Tanat. The church, a small, unpretentious building, with a west tower and south porch (restored in 1879), is interesting chiefly on account of its association with St. Monacella, or Melangell, whose legend is represented on the frieze surmounting a carved oak screen. The story is briefly as follows:—

“Melangell was the daughter of an Irish monarch who had determined to marry her to a nobleman of his own court. The Princess had vowed celibacy. She fled from her father’s dominions, and took refuge in this place, where she lived for fifteen years without seeing the face of man. Brochwel Yscythrog, Prince of Powys, being one day a hare hunting, pursued his game until he came to a great thicket, when he was amazed to find a virgin of surprising beauty engaged in deep devotion, with the hare he had been pursuing under her robe, boldly facing the dogs, who had retired to a distance howling, notwithstanding all the efforts of the sportsman to make them seize their prey. Even when the huntsman blew his horn it stuck to his lips. Brochwel heard her story, and gave to God and her a parcel of land to be a sanctuary to all that fled there. He desired her to found an abbey on the spot. She did so, and died at a good old age. She was buried in the neighbouring church of Pennant, and from her distinguished by the addition of Melangell.”

<sup>1</sup> *Arch. Camb.*, 1st Ser., vol. iii, pp. 137, 224; Pennant’s *Tour in Wales*, vol. ii, p. 347; Thomas W. Hancock in *Mont. Coll.*, vol. xii, p. 53.

St. Monacella is in consequence looked upon as the patroness of hares, which are called "Wŷn Melangell", or St. Monacella's lambs.

On the hill-side, above the church, stands the old mansion of Llechweddgarth, of which Southey relates a curious legend. Speaking of a journey to this beautiful and secluded spot in company with Reginald Heber, his fellow-guest at Llangedwyn, he tells us how

"We together visited the ancient house  
Which from the hill-top takes  
Its Cymric name Euphonius: there to view,  
Though drawn by some rude limner unexpert,  
The faded portrait of that lady fair,  
Beside whose corpse her husband watched,  
And with perverted faith  
Preposterously placed  
Thought, obstinate in hopeless hope, to see  
The beautiful dead by miracle revive."

A large number of sculptured fragments are built into the walls of the church and stone porch over the lych-gate, which are conjectured to have formed portions of the shrine of the Saint. Amongst the fragments are four beautiful Norman capitals of small size, ornamented with foliage; a slab with a semicircular hollow scooped out of the bottom; and a triangular slab with crockets, also ornamented with graceful scrolls of foliage in low relief, but whether of as early date as the capitals it is not easy to determine off-hand. Whatever these fragments may eventually turn out to be, they are well worthy of careful examination. Mr. Worthington G. Smith suggests that the fragments may be portions of St. Monacella's shrine, a restoration of which he gives in the accompanying Plate.

The ground-plan of the church consists of a nave with western tower, and chancel a few inches narrower than the nave, and separated from it by a carved oak screen.

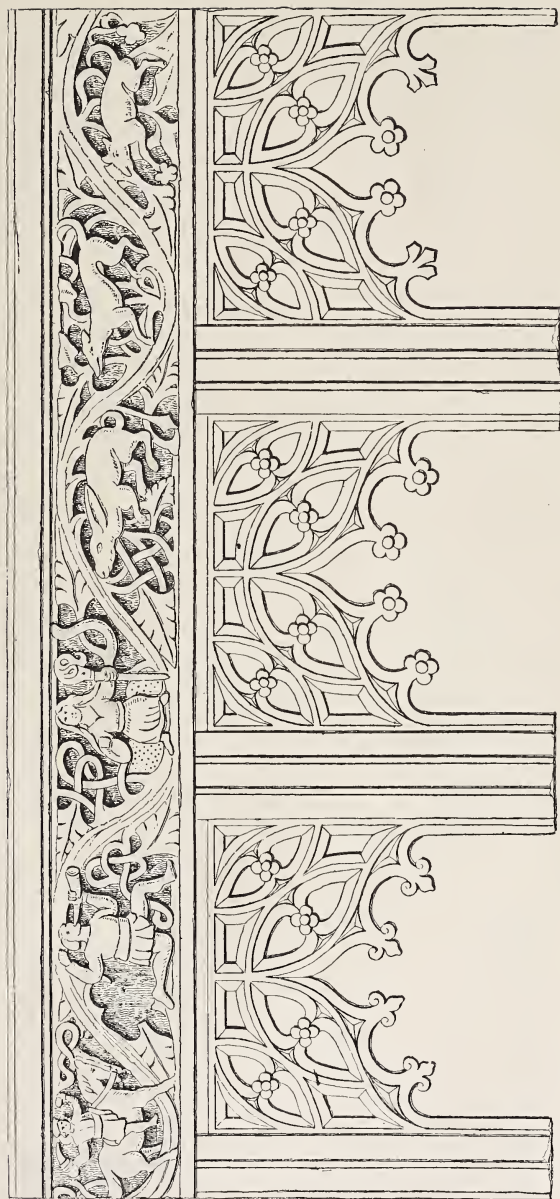
There is a small rectangular building at the east end, with no doorway between it and the church, which may possibly have contained the Saint's shrine or tomb. It is still called "Cell-y-Bedd", or the Cell of the Grave.

The south door and a window on the north side of the nave are Norman, and the rest of the windows square-headed, and debased in style. The font is plain, and of Norman date. (See p. 144.)

There are two recumbent effigies at the west end of the nave, near the south door, which were in the churchyard when Pennant wrote his *Tour in Wales*. (See p. 142.)

One of the most interesting objects in the church is a wooden candelabrum, almost all the different parts of which are made on the lathe. The turned mouldings are very delicate, and of the same kind as those on balusters, spinning-wheels, and chairs of the sixteenth, seventeenth, and eighteenth centuries. There is a





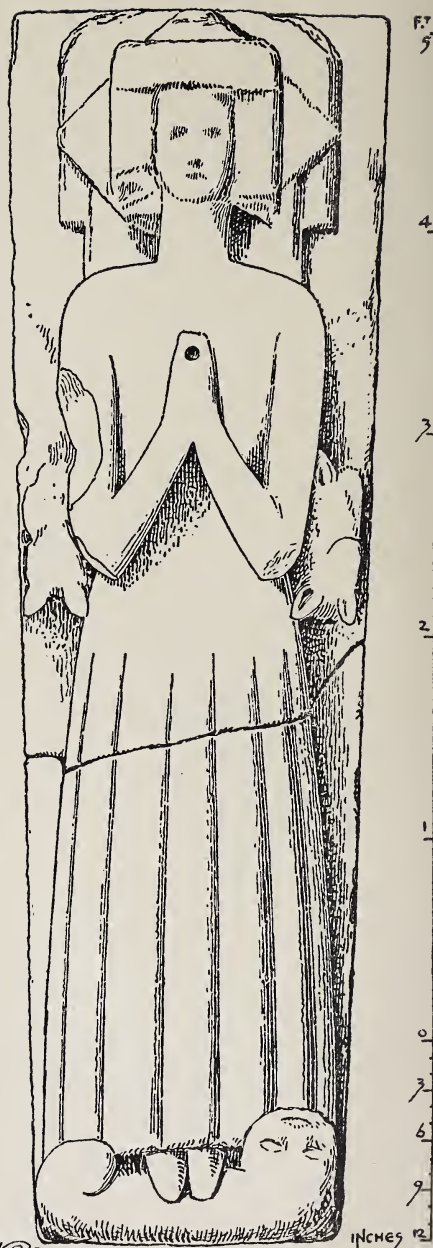
*J Parker del<sup>t</sup>*

*H Shaw sculp<sup>t</sup>*

SCREEN, PENNANT MELANGELL.



PENNANT MELANÇELL



PENNANT MELANÇELL

turned post in the centre, intended to be suspended vertically from the top. Near the bottom four turned spokes project horizontally

at right angles to each other, to support four of the candle sockets, also turned. Just below these are four similar spokes, each placed half way between those above, so that the eight candle-sockets are at the angles of an octagon, measuring 4 ft. across. Under this again is a flat hoop-wheel with four turned spokes. The flat part of the hoop is the only part that is not made on a lathe. On the outside of the hoop are painted the names of the churchwardens and the date 1733. (See pp. 146 and 147.) This remarkable example of 18th century art-workmanship is lying uncared for inside the tower, and will probably be destroyed if not better looked after.

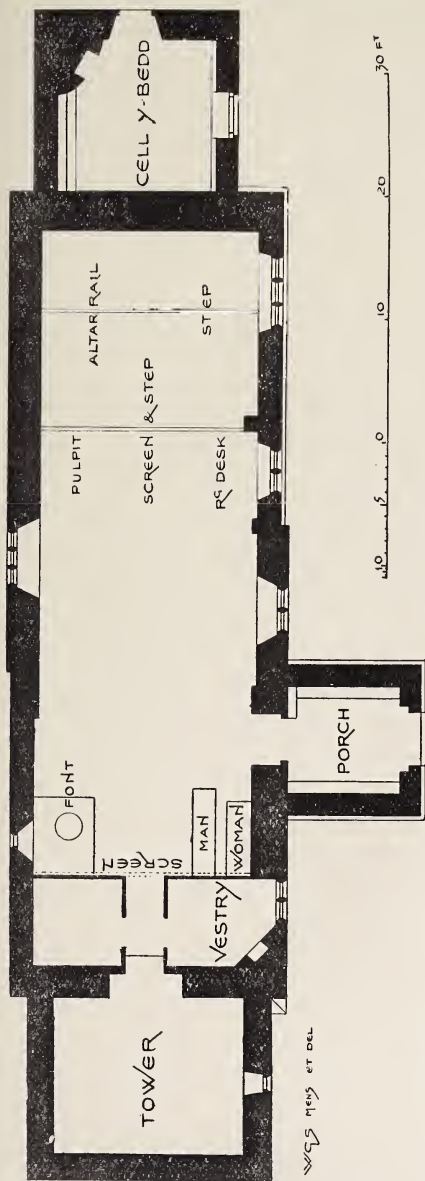
*It is now hanging in the church (1954)*

The church of Pennant Melangell is surrounded by five magnificent yew-trees.

The Rev. Elias Owen pointed out a place in the churchyard formerly used as a cock-pit for the parishioners, and presided over by the parson.

To the south of the porch is the erect shaft of the old cross, to all appearance 14th century work; but the cross-head has been removed from the shaft to enable it to be utilised as a sundial.

The Rev. Elias Owen of Llan-yblodwel added largely to the interest of the visitors by pointing out on the yew-trees the still visible marks of the lopping they underwent in Plantagenet times, when the men were required to exercise themselves in archery on Sunday afternoons, and when they naturally resorted

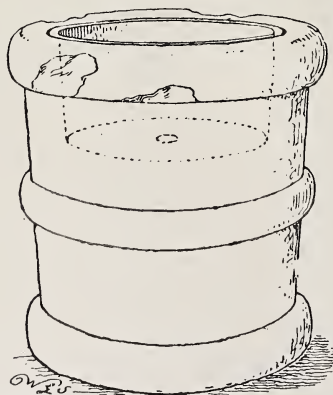


Plan of Pennant Melangell Church.

to the yew-trees of the churchyard for bows.



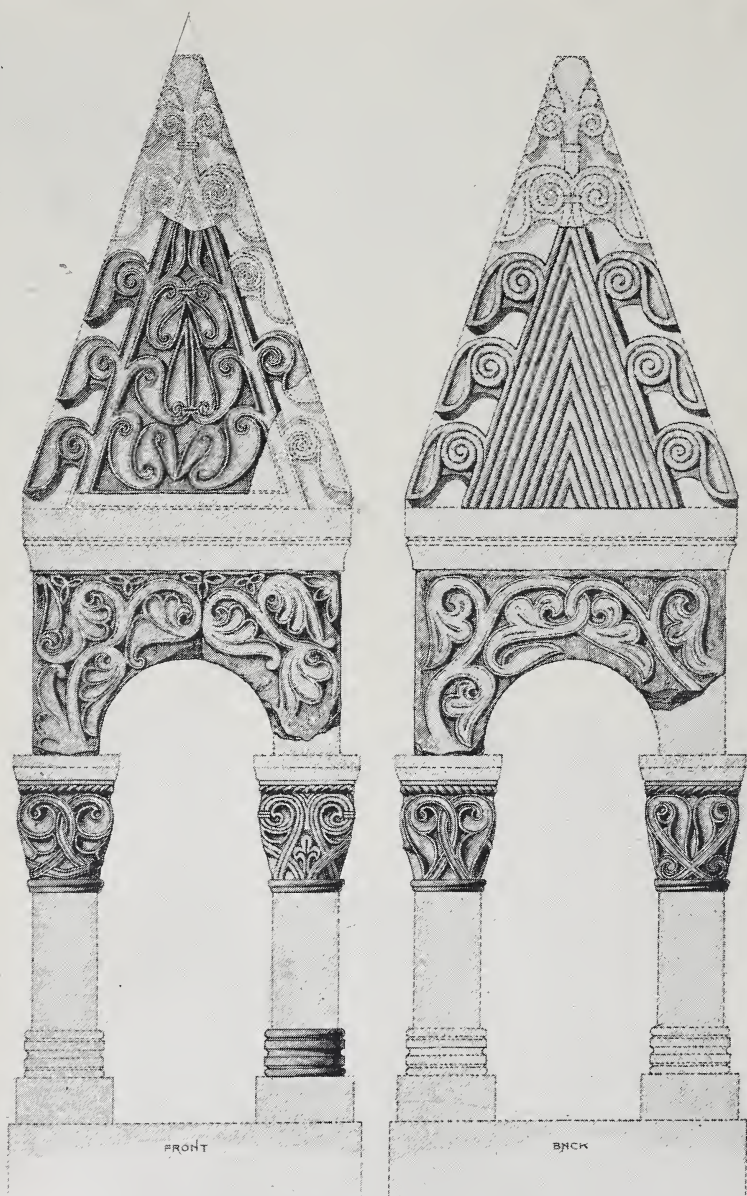
Sculptured Fragments of Shrine, Pennant Melangell.



Font in Pennant Melangell Church.

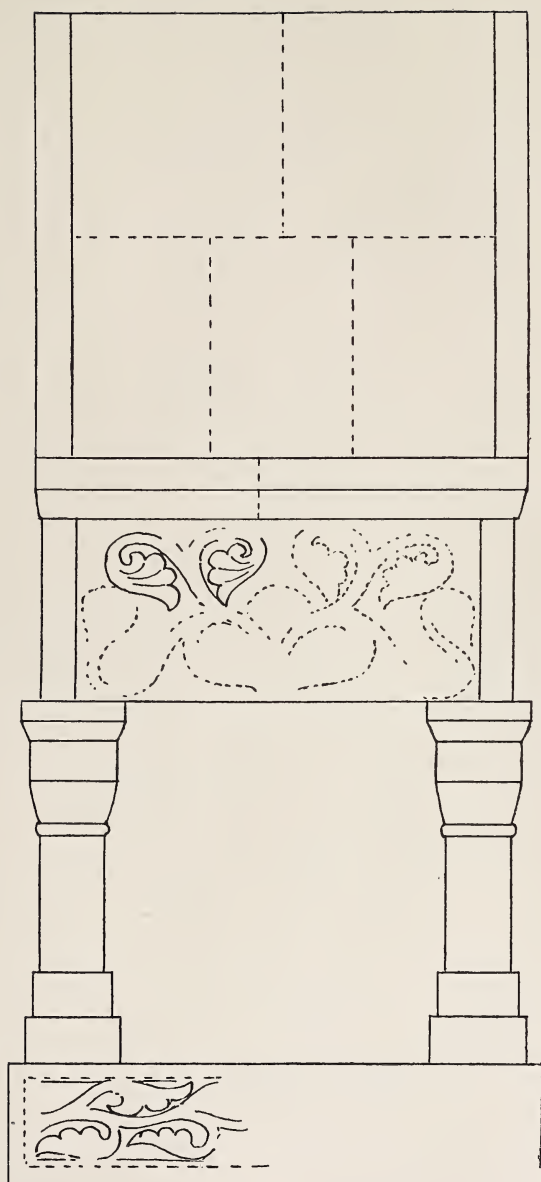






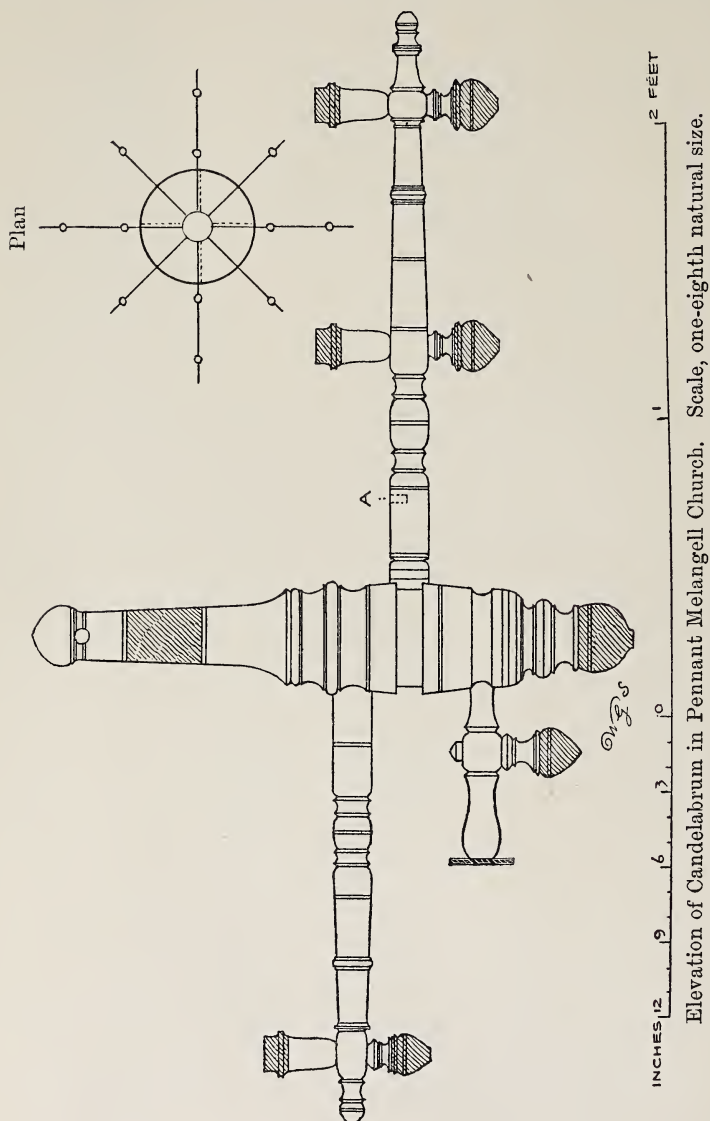
RESTORATION OF SHRINE OF S. MELANÇELL.  
 PENNANT MELANÇELL. MONTGOMERYSHIRE. WORTHINGTON & SMITH. 1893.

INCHES 12 0 6 3 0 1 2 3 FEET.



Restoration of St. Monacella's Shrine. Side View.

He also called attention to a recess in the wall over the south porch, just below the roof, and mentioned that the bones of patrons



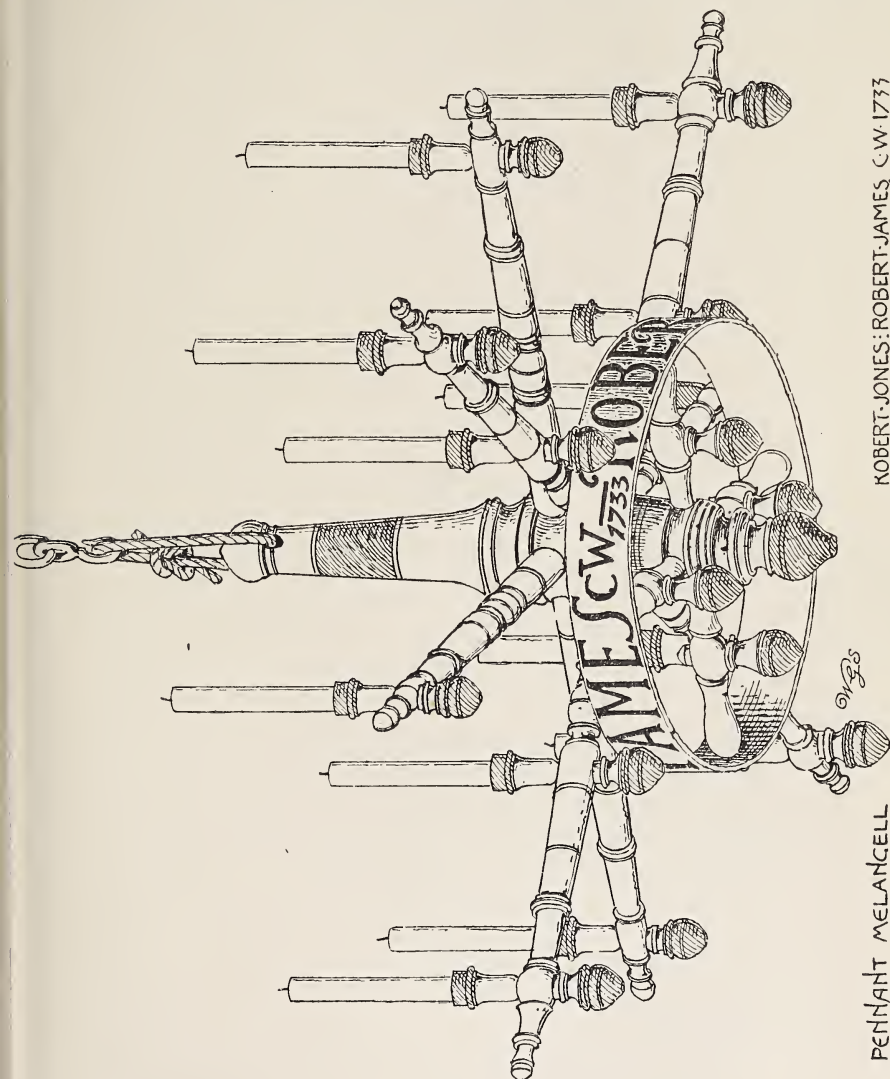
were generally enclosed in such recesses, a recess of the same kind at Llaneliden having been found to contain bones.

The Rev. Elias Owen showed the spot, south-east of the church, where Twm o'r Nant was the last to act in an interlude, the site of



a cock-pit on the small green in front of the church, and the site of another cock-pit in the churchyard, to the north of the church.

Near this cock-pit there was a small mound, with regard to which all he could say was that when they found a church dedi-



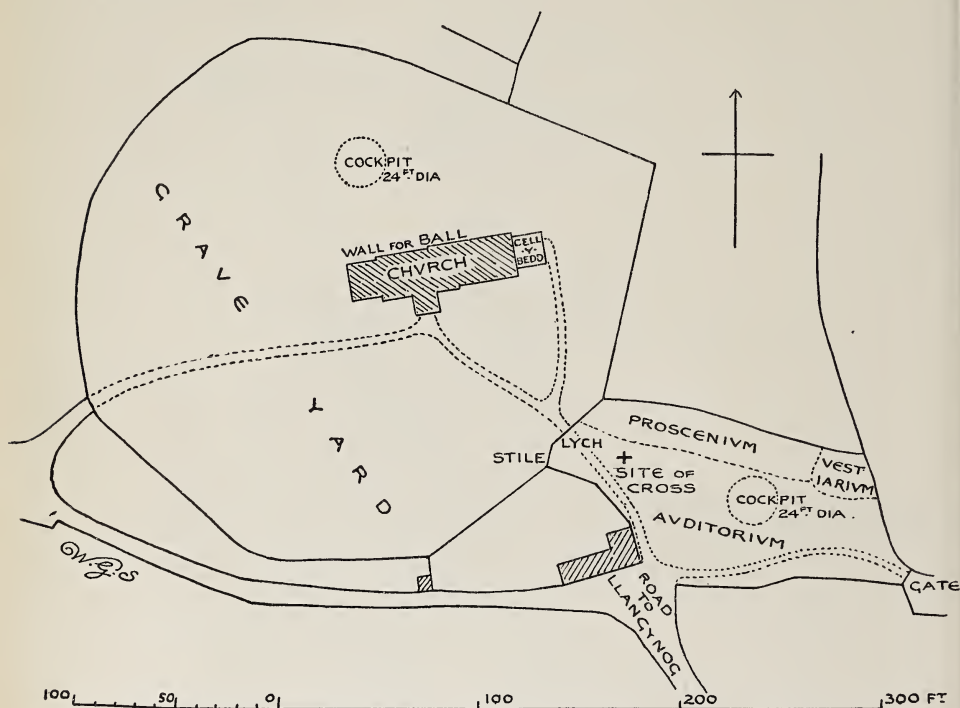
ROBERT-JONES: ROBERT-JAMES C.W. 1733

Corona Candelabrum in Pennant Melangell Church.

PENNANT MELANGELL

icated to St. Germanus there was always such a mound in the churchyard; and that it was said Pennant Church was dedicated to two Saints, and that two Saints' days were kept annually.

Mr. Owen also mentioned a holy well situated in the hills about a mile to the north of the church, and called Ffynnon Iewyn. The well is still in existence; but as the name does not indicate any Saint, he infers that the well was revered long before Christianity.



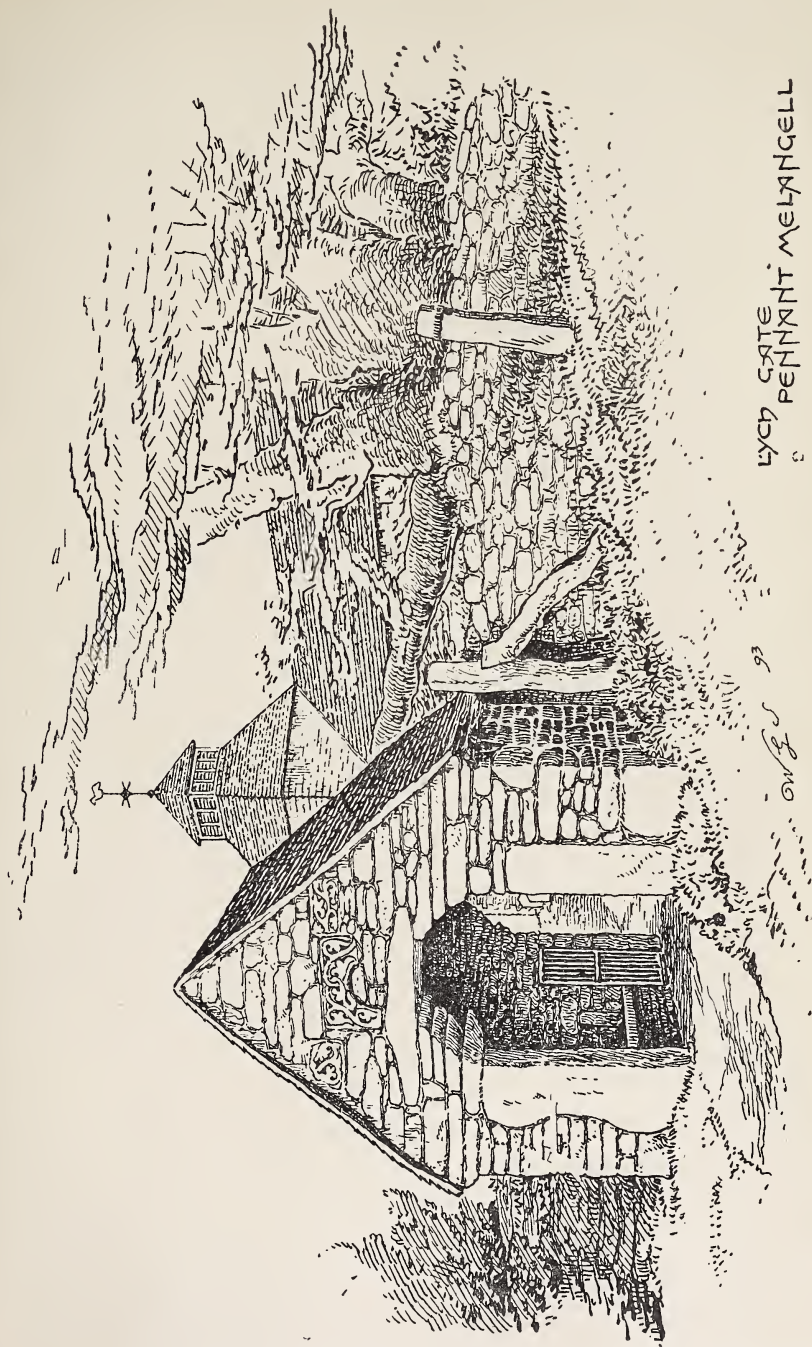
Plan of Pennant Melangell Churchyard, showing Position of Cock-Pits and Ground used for Performance of Interludes.

Many of the gravestones bear old inscriptions, and one or two englynion were particularly noticed. Here is one inscription:—

“I. W., 1730.  
Gladdfa yn ein nodd  
Fa ni o welly  
I William Sion Ydi  
Duw iw enad Daioni,  
Dyma ei fedd dana fi,  
1691.”

Another reads—

“John Thomas,  
1699  
Megis mair Ddwair,  
Oedd ap Ra....  
Dwysen,  
Dewisais ran Wn-Dda,  
Tro Martha Forwyn doe  
Th i farw yn dda,  
1699.”



LYCH GATE  
PENNYNANT MELANGELL



The church of St. Monacella, or Melangell, is in the most romantic and secluded position imaginable, right in the heart of the Berwys, at the far end of a valley through which there is no road practicable for wheeled vehicles beyond the church, recalling to mind the situation chosen by the Cistercian monks for Llanthony Abbey in Monmouthshire, the inaccessibility of which became at last so



Gwely Melangell.

intolerable that they felt compelled to remove the site of their monastic establishment to Gloucester.

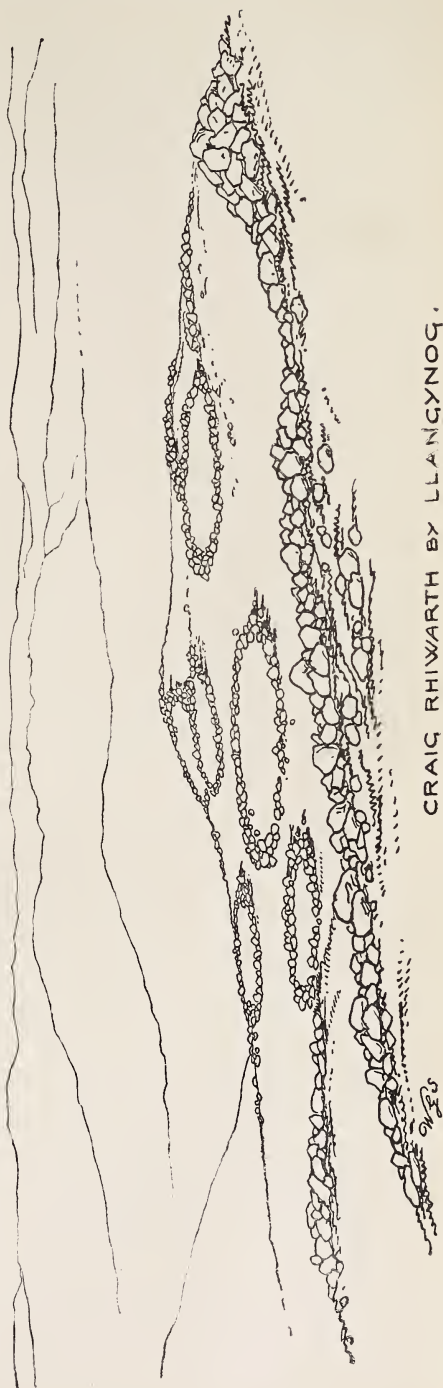
Lake Vyrnwy, from which Liverpool derives its water-supply, fills a very similar valley a few miles to the southward. Pennant Melangell Church is close to the source of the Afon Tanat, a small tributary of the river Vyrnwy, and is surrounded by mountains rising to a height of over 2,000 ft. above sea-level. The scenery is quite as fine as that in the most frequented parts of the Western Highlands



of Scotland; and there is no doubt that if Pennant Melangell were more easy of approach, it would become a favourite tourist resort. In summer, the chief obstacle is the great distance from a railway station; but in winter the choice lies between the "break-neck" road at a high level, and the "drowning" road at a low level. To the Celtic hermit-saint the chief attraction of such a place lay in the effectual barriers which nature had set up between it and the outside world. No "desert in the ocean" or mountain solitude was so difficult of access as to deter him from building his cell there; and if we would trace the footsteps of the early Irish missionaries, we must follow them to the sea-girt islands of the Atlantic or the remote fastnesses of the Apennines. It is not surprising, then, to find that the church at Pennant is dedicated to St. Melangell, the daughter of an Irish monarch.

*Gwely Melangell*—"Monacella's Bed", lies on the opposite side of the valley, a quarter of a mile to the south of the church. Some one has cut the words "St. Monacella's Bed" on the rock at a comparatively recent period.

*Craig Rhiwarth Hut-Circles*.<sup>1</sup>—These prehistoric remains consist of a large number of hut-circles clustered together upon the upper terraces of the Rhiwarth mountain, above the village and slate-quarries of Llangynog. The plateau on which this ancient British village is situated is barely two acres in



CRAIG RHIWARTH BY LLANGYNOG.

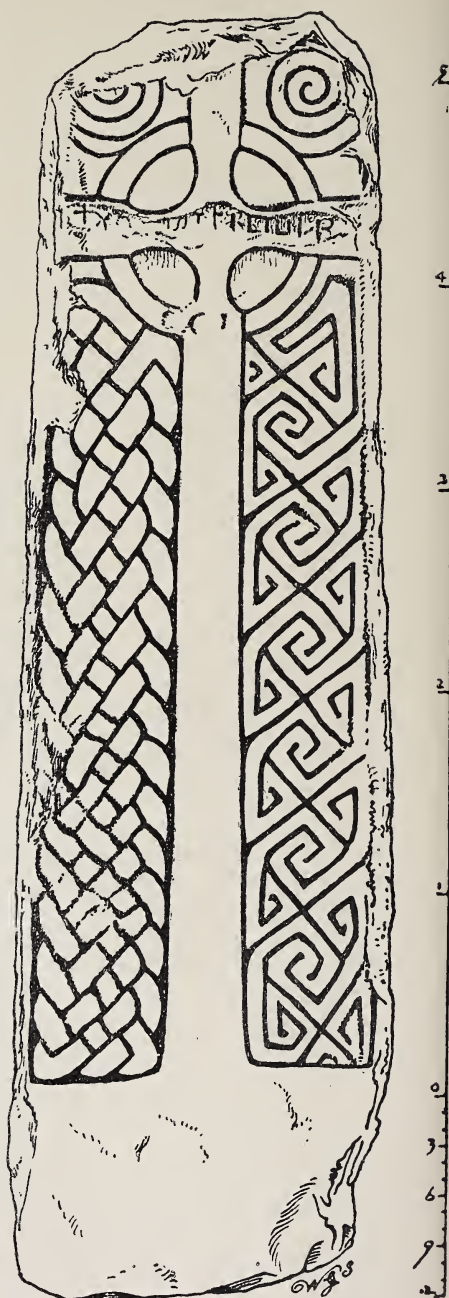
<sup>1</sup> G. E. Robinson in *Arch. Camb.*, 4th Ser., vol. ii, p. 25.

extent. The site chosen is sufficiently beneath the top of the mountain to be sheltered on three sides by the higher ground, combining great capabilities of defence as well as security from observation, and, if necessary, affords a ready means of retreat to the wild solitudes of the Berwyn range in its rear. The precipitous face of the cliff on the south side of the plateau, where it overlooks the valley of the Tanat, is in itself a sufficiently strong natural defence. On the north and west, where the ground slopes more gently, it appears to have been necessary to protect the settlement artificially by means of a rude stone wall. The only easy means of approach for any considerable body of assailants is from the north-east, where the higher ground of Craig Rhiwarth slopes down to the level of the plateau.

The average outer diameter of the circular huts is 18 ft.

*Cerrig-y-Beddau Stone Circle.<sup>1</sup>*

—The remains here consist of a circle 41 ft. in diameter, twelve of the stones of which are still standing, approached from the east by an avenue 13 ft. wide and 91 ft. long, having twenty-two stones on one side, and sixteen on the other. The stones are small, the largest not being more than 1 ft. 6 in. high. The two stones at the entrance to the avenue at the east end are placed upright, and are about 4 ft. high, the remainder being all laid flat, so as hardly to be visible above the surrounding turf.



LLANRHYADER

<sup>1</sup> *Mont. Coll.*, vol. iv, p. 240.

*Llanrhaiadr-yn-Mochnant Church.*<sup>1</sup>—This church is dedicated to St. Dogfan. The plan consists of a long nave with chancel and short aisles, a tower at the west end, with the principal entrance underneath. The chancel-roof is ceiled in oak panels, with bosses at the intersections, and there are some remains of the old rood-screen. The font is dated 1663; the altar-table, 1749.

Dr. South was at one time sinecure Rector here; and among the vicars have been several distinguished men, such as Dr. William Morgan, the translator of the Bible into Welsh (1588), afterwards Bishop of Llandaff and St. Asaph; Dr. William Worthington; and Walter Davies (*Gwallter Mechain*), the eminent Welsh scholar and critic.

Prof. Babington visited this church whilst it was being restored in 1880, and was fortunate enough to discover a cross-slab of the eighth or ninth century, ornamented with interlaced work and a key-pattern and scrolls, built into the south-west portion of the wall of the south aisle. The stone has since been removed, and is now erected in the church, near the vestry door. The slab is 6 ft. 4 in. long by 1 ft. 8 in. wide. Monuments of this description are common in Scotland, but not elsewhere.

At the lower end of the village of Llanrhaiadr-yn-Mochnant, in front of the National School, there stands an ancient menhir, about 9 ft. high, called "The Green Stone", which now does duty as both a lamp-post and a mile-post. It was formerly placed on the summit of a mound that occupied the site of the schoolroom; and the tradition is that it was brought from Rhos Maes Criafol, in Maengwynedd. The stone bears two comparatively modern inscriptions, which are thus given in the *Mont. Coll.*, iv, p. 236, by Mr. T. W. Hancock:

VIATORIVM  
SOLATIO  
ET  
COMMODITAR

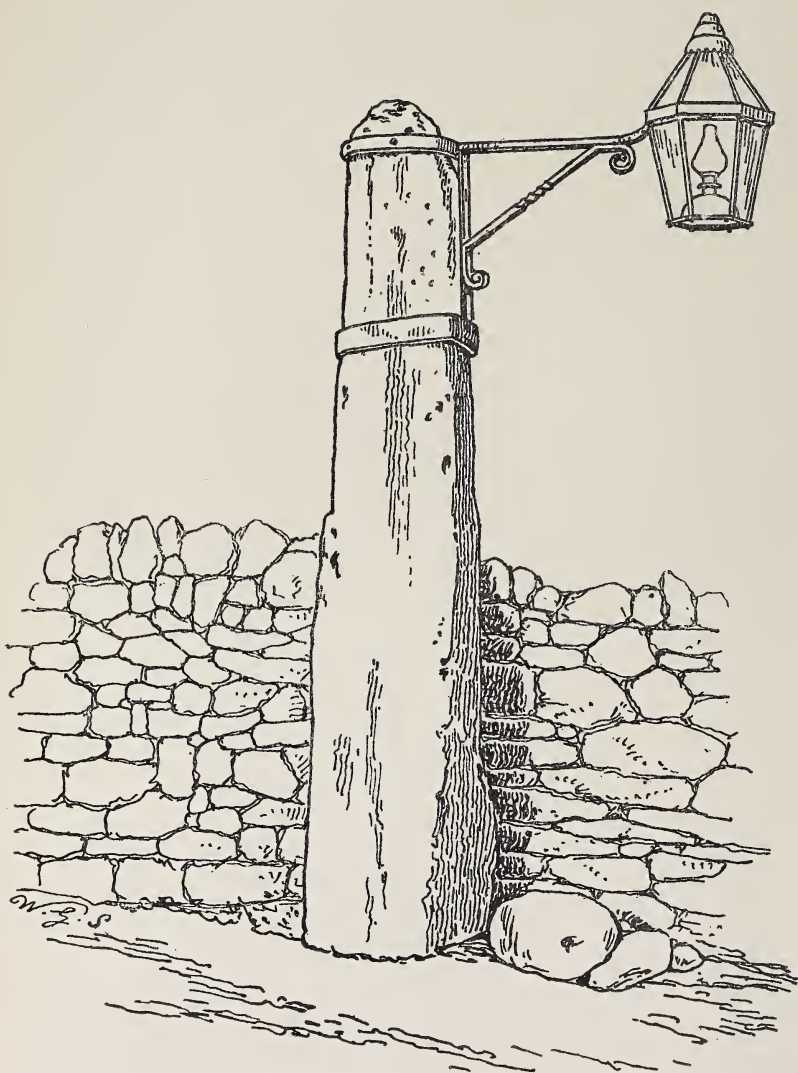
A SALOP  
XXVI  
A LOND  
CLXXX

Another fine menhir, 12 ft. high, is to be seen a mile south-east of Llanrhaiadr, in the valley of the Tanat, between the high-road and the river. It stands in a field belonging to Maesmochnant, and is called "Post Coch" or "Post-y-Wiber", or "Maenhir-y-Maesmochnant". Old people say that it came from Cwm-blothy, near the waterfall. There is a legend connected with the pillar, that it was used for ridding the country of a dragon which had two haunts called "Nant-y-Wiber", one at Penygarnedd, and the other at Bwlch

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. ii, p. 78; Thomas W. Hancock in *Mont. Coll.*, vol. v, p. 303.

Sychtyn in Llansilin parish. The stone was draped with scarlet cloth to allure and excite the reptile, and studded with iron spikes to kill him when he beat himself against it in his fury.<sup>1</sup>

<sup>1</sup> *Mont. Coll.*, vol. iv, p. 236.



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MAENHIR - LLANRHYADER.



## Reviews and Notices of Books.

THE INDUSTRIAL ARTS OF THE ANGLO-SAXONS. By the BARON J. DE BAYE. Translated by T. B. HARBOTTLE. London: Swan Sonnenschein and Co. 1893. 4to; pp. 126, with 17 steel plates and 31 text cuts.

It is not altogether creditable to English archæologists that the first treatise dealing with the industrial arts of the Anglo-Saxons as a whole should have been written by a Frenchman; nevertheless we may congratulate ourselves upon the fact that such a work could never have been undertaken had not the materials already been collected with assiduous care by our own antiquaries, amongst the foremost of whom may be named Douglas, Faussett, Kemble, Akerman, C. Roach Smith, and Wylie.

Baron de Baye has analysed the results arrived at by these investigators, and brought them to a focus, for which he deserves our best gratitude. The task is by no means an easy one, partly because a large proportion of the accounts of the discoveries of Saxon remains are buried in the proceedings of learned societies, and also because the collections derived from the various Saxon cemeteries that have been explored are spread over several different museums. It is greatly to be deplored that some of the best specimens are in the Mayer Museum at Liverpool, and others at South Kensington, the effect being to make the British Museum collection weakest where it should be strongest.

Baron de Baye remarks in his Preface, that the Roman period and the Middle Ages have received much more attention, and been much more studied, than the period of transition between the two, the archæological side of which still lies buried in oblivion. He says: "The Romans scornfully designated as barbarians all those nations who did not belong to the sovereign people; yet these nationalities possessed an art which did not merit the scorn poured out with too great severity upon the invaders of the Empire. The epoch of the invasions was the great prelude to the Middle Ages: this prelude deserves our most serious attention, for it is the introduction to the study of our civilisation."

We may pass over the first chapter, which merely recapitulates the well-known historical incidents connected with the invasion of Celtic Britain in the middle of the fifth century by the Jutes, Saxons, Angles, and Frisians.

The Anglo-Saxon arms, described in the next chapter, consist of the sword, spear, angon, knife, battle-axe, bow and arrow, and shield. The ordinary arms of the Saxons, like those of the Franks,

were the spear and shield, the horsemen only bearing the sword. The author tells us that "every one who is accustomed to the use of arms will admit the impossibility of a foot-soldier wielding these awkward blades. These ill-forged blades were of little service except for striking: their badly formed edges could not be used to much advantage. According to Kemble, only persons of a certain rank enjoyed the privilege of wearing the sword. The obligation to serve on horseback imposed on the proprietor of a certain amount of landed property the further necessity of providing the arms appropriate to cavalry service. Thus, the graves in which large swords are found must be assigned to men of noble rank, while those from which they are absent belong to the *ceorlas*, the countrymen and small freeholders who formed the rank and file of the Saxon armies."

Swords are only found in a very small proportion of the graves that have been opened at different times in England. The hilts are but rarely ornamented. One of the finest specimens illustrated is from Coombe in Kent.

It is interesting to find that the Saxons understood the scientific principle of the rotary projectile, as many of the javelin-heads which have been discovered are provided with blades in different planes. The effect of this arrangement is to cause the missile to rotate, and thus fly through the air with greater velocity.

The most artistically beautiful objects illustrated in Baron de Baye's work are the circular brooches ornamented with cloisonné work, and the elegantly shaped glass vessels. Contrasted with these, the pottery is extraordinarily rude both in design and execution.

The publication of the *Industrial Arts of the Anglo-Saxons* should do much to stimulate an increased interest in the archæology of one of the most obscure periods of our national history.

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## Archaeological Notes and Queries.

MATRIX OF A SEAL IN THE CARDIFF MUSEUM.—Mr. Ward, F.S.A., the Curator of the Cardiff Municipal Museum, has sent the accompanying sketch (exact size) of a seal, the silver matrix of which has recently been acquired for that Museum. The legend is + s : CONT : DE . SWANSEY . IN . PORT . CARDIFFE ; and on the central space are an unicorn supporting a harp, and on the harp a rose. The workmanship is rather crude ; and to make matters worse, the matrix is a little damaged through the removal of adhering wax from time to time by some hard instrument, as a pen-knife. The animal has been regarded by several antiquaries as half unicorn and half lion, and one has pronounced the harp to be a prow of a ship. This is undoubtedly a mistake, probably due to the curious arrangement of the strings being mistaken for timber-work. All to whom Mr. Ward has submitted impressions have pronounced the matrix to belong to the seventeenth century. This quite agrees with the tradition of the family of the recent owner, Mr. Matthew Jones, which was to the effect that it belonged to an ancestor who was five times Portreeve and once Mayor of Swansea. The chief magistrate of that town was designated "Portreeve" until the Municipal Reform Bill of 1835, with the exception of four who held this office during the Commonwealth. These were, by a charter of Cromwell, designated "Mayors". One of them was a Mr. Lewis Jones, who in the previous and succeeding reigns was also five times Portreeve. The family tradition connecting this matrix with this gentleman is a strong presumption that, if it did not actually belong to him, it was not far removed from his time.



Seal of the Controller of Swansea.

Mr. Ward has not been able to obtain any definite information as to the office to which the seal pertained. "Cont." he takes to be an abbreviation of "Controller". He sends, by way of illustration, the following extract relating to the port of Cardiff, from the Calendar of State Papers for 1597 : "Hy. Morgan, customer ; John Milton, *comptroller* ; Thos. Mote, searcher ; and Wm. Evans, deputy-surveyor." This office is again referred to in the following year as void through the misdemeanour of the above holder. It may, then, be taken as settled that the inscription of the seal relates to the "Controller of Swansea."

The next point is the relationship of Swansea to Cardiff, "Swansea in the Port of Cardiff." For customs' purposes, Chepstow,

Penarth, Newport, Barry, Sully, and Aberthaw, were declared and appointed, by a Commission issued in 1686, to be within the head port of Cardiff; but Mr. Ward has not been able to ascertain when (or, in fact, whether) Swansea held a similar subordinate position. In Dillwyn's *History of Swansea* is the following paragraph (p. 14): "Item further do present that this Towne of Swanzey was second Towne Sheere of the Counte of Glamorgan." This was about 1584. It is likely enough that on one or more occasions the port of this town was subordinated to Cardiff. May it not have held such a position under the Commonwealth? Perhaps some readers of this Journal will be able to throw light on the matter.

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CARDIFF ADDRESS TO KING CHARLES II.—From the Popish Plot foisted on the nation mainly by that arch-perjurer Titus Oates, to the trial and execution of William Lord Russell in 1683, was certainly one of the most stirring periods of British history, and the country was more than once on the brink of civil war. During the earlier portion of this period the Protestant party, headed by the Earl of Shaftesbury, was uppermost, and strongly opposed the Duke of York's succession to the crown on account of his pronounced Romanism. In three Houses of Commons the party brought in a Bill to exclude him from the throne, and in each case the King promptly dissolved Parliament, whence these short-lived Parliaments are known as the "Short" Parliaments. Frustrated by these means, this party organised themselves into an "Association" having this purpose in view, the articles of which Association were said to be drawn up by Shaftesbury himself; but the general fear of civil war brought about a Tory reaction. Judges and juries who had combined to persecute Romanists on the testimony of forsworn informers, now turned against ardent Whigs upon testimony equally base. Shaftesbury was accused of high treason; but the Grand Jury of Middlesex, who had remained anti-Romanist, rejected the bill of indictment preferred against him. To counteract the unfavourable impression this action was likely to give rise to, led many or most of the grand juries at the ensuing assizes throughout the country to display their loyalty by sending addresses to the King declarative of their abhorrence of the Association. The Cardiff address, however, emanated from the Corporation and chief inhabitants. The following is a transcript of this address in *The London Gazette* for July 20th to 24th, 1682.

JOHN WARD, F.S.A.

"Whitehall, July 20. The Address which follows has been Presented to His Majesty, who received it very graciously.

"To the Kings most Excellent Majesty.

"WE, your Majesties most Loyal and Dutiful Subjects, the Mayor, Bailiffs, Aldermen, Capital Burgesses, and inhabitants of the



Town of Cardiff, in the County of Glamorgan, whose Names are hereunto Subscribed, retaining great and due apprehensions of the happiness we enjoy under Your Majesties most excellent Government, and Your Gracious continuance of it, notwithstanding the daily Provocations offered You from an unworthy Generation of men whom no Favours can oblige, nor the greatest Concessions, or highest Pledges of Royal Faith, satisfie; we cannot but look upon ourselves bound to give Your Majesty and all the World an assurance That we do from our hearts detest and abhor all such ill Returns and Treasonable Revivings of all or any of those once-experienced Develish Projects which under a Mask of Religion would destroy the Church, and out of pretence of maintaining the safety of Your Majesties Royal Person, extirpate Monarchy; and in particular of that Mystery of Iniquity and Treasonable Association, Published in the proceeding at the Old Bailey against the Earl of Shaftsbury, and of all other Popish and Republican Plots and Seditious Confederacies of like nature whatsoever. And we do assure Your Majesty That we will be ready upon all occasions unanimously to add the Testimony of our Lives and Fortunes to the Truth of this our Abhorrence, in the Obedient Service of Your Sacred Majesty and Your Lawful Successors whenever so required. And we humbly beseech Your Majesty to believe that though we have not been amongst the first in this Declaration of our Duty, yet that we will not be behind any of Your Loyal and true Subjects in the real Performance of it, nor cease to pray for the long continuance of Your Majesties happy Reign over us, and that God would daily proceed to Bless Your Majesty with a dutiful, contented, thankful People, as some return to Him and You for the exceeding Mercy of so Gracious and acceptable a Government. So Pray,

“Dread Sovereign,  
“Your Dutiful and most Loyal Subjects.

“At the Guild-hall, under the Common Seal of the said Town, the 26th day of June, Anno Domini 1682.

“It is unanimously desired by all the Subscribers That this Address be humbly Presented to His Majesty by Sir Edward Stradling, Baronet, Mayor there, who is a Person of great Honour and Loyalty.”

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NOTES ON THE NORTHOP EFFIGIES (*vide* vol. ix, p. 293).—Regarding the Ithel Fychan ap Bleddyn Fychan whose effigy at Northop has been described by Mr. S. W. Williams (*ib.*, p. 222), a few further particulars have turned up which it is desirable to place on record. It should first of all be noted that the early documents given in abstract by Mr. E. A. Ebbelwhite (*ib.*, p. 315) have relation to and contain the names of several members of this great family. From them it is tolerably clear that there were two Ithels Vychan,

one of Helygen-y-Wern, the other (in succession to his father) "of Wepre"; and one deed (No. V) carries us back to Ithel Gam (erroneously given as Ithel Garn) ap Meredydd, from whom both streams of Ithels Vychan proceeded. The difficulty of the identification of Ithel Anwyl with Ithel Vychan (of Helygen) still remains. The existence of the latter is abundantly evidenced by the documents already referred to; but we do not meet with the name of Ithel Anwyl, though we might reasonably expect to do so in a number of deeds relating to the property of a large and closely connected family. On the other hand, the account-roll of the Chamberlain of Chester for the year 23-24 Edward III records the receipt of £8:13:4 from Bleddyn ap Ithel Anwyl and Cynwrig his son, bailiffs of the vill of Ewloe.

Coming to the Ithel Vychan ap Bleddyn Vychan who lies buried at Northop, we find him mentioned (in addition to the references already given at p. 295 of the last volume) in the Confirmation-Charter of Flint issued by the Black Prince in 1361. The boundaries of the borough, which are set forth therein, are at one point said to run "from the garden-ditch of Ithel ap Bleddyn of Coles-hill." He can also be traced to the year 1388, two years later than I had previously been obliged to leave him.

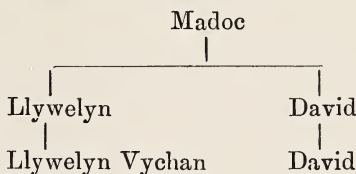
To turn, however, to the lady, of whom the three letters "...UCU", with the date "MCCCLXXII", are the only evidences of identification remaining, it may be remembered that I hazarded the conjecture that she was the wife of Ithel ap Cynwrig ap Bleddyn, and that this Ithel may be the knight whose effigy is also in Northop Church, bearing neither name nor date. From certain similarities of the armour worn by this unnamed knight with that of the Ithel Vychan ap Bleddyn Vychan effigy, Mr. S. W. Williams suggested that some family connection existed between the two knights buried at Northop. Following out the suggestion, I ventured to regard Ithel ap Bleddyn as the uncle of the unnamed knight, whom I endeavoured to identify with Ithel ap Cynwrig ap Bleddyn. In this hypothesis I was largely influenced by the fact that Ithel ap Cynwrig is said to have married a lady named Lleucu, and so brought the three persons who lie at Northop into close relationship with each other. But with this conjecture, as well as with that which makes her the daughter of Rhys ap Rotpert of Cinmael, I am now unable to agree. The unnamed knight, though he bears an heraldic emblazon (a lion rampant within an inescutcheon), will probably remain unidentifiable. It ought not to be so in the case of the lady, though, as I have already observed (*loc. cit.*), it is difficult to fix with any certainty upon a particular lady possessing the very common Flintshire name of Lleucu.

A short time ago I came across the following Inquisition at the Public Record Office. It is interesting as carrying the existence of Ithel Vychan ap Bleddyn Vychan to A.D. 1388, and also as betokening the connection of a lady named Lleucu (though not the Lleucu already mentioned) with the family of Ithel Vychan.

*Inquisitions, Flint, 2 Ric. II (1388), No. 4.*

"Inquisitio capta coram John'e de Haunemere escaetore com. de Flynt apud Flynt iii die Februarii anno regni regis Ricardi II xi° per sacramentum Ken' ap Ieuan ap Ithel, D'd ap Ll' ap Ph', Ithel fratris ejusdem, D'd ap Gron. ap Ll', Tudor ap Griff. ap Heilyn, David ap Eignon ap Madoc, Ieuan ap Blethin ap Ll', D'd ap Ior. Says, Ieuan ap Ll' ap Gwilym, Ric. ap Ithel ap Gruff., Ieuan ap Ll' ap Ken', et Gruff. ap Gron. Says. Qui dicunt super sacramentum suum. Quod Ithel ap Blethin ap Ithel alienavit Ll' Vachan ap Ll' ap Madoc et Gwenh[wyvar] uxori ejus et D'd ap D'd ap Madoc et Leuk' uxori ejus et hered' predict' Gwenh[wyvar] et Leuk' xxii messuagia et ccc acras terrarum cum pertinentiis in villis de Wepp', Golsten, Northop, Shughton et Merton sine licencia domini, et que valent per ann. ult' redd' consuet' lxs. iid."

According to the pedigree in *Harleian* 1977, Ithel Vychan, the Ithel ap Blethin ap Ithel of the above document had a daughter and heiress named Gwenhwyvar, who married Llywelyn Vychan ap Llywelyn ap Madoc Voel. This accords with the particulars contained in the Inquisition of 1388, and may be regarded as thoroughly established. I am unable to connect the David ap David ap Madoc with his co-parcener Llywelyn ap Llywelyn ap Madoc, though there is a temptation to regard them as cousins, thus—



This would bring David and David's wife, Lleucu, into connection with Ithel Vychan, though this is altogether supposititious, and based solely on the document already given. What punishment befell Ithel Vychan for the illegal alienation of his land (I presume, under the provisions of the Statute *Quia Emptores*) I am unable to say. He died within a few years. A Llywelyn Vychan ap Llywelyn Goch appears in the Ministers' Accounts for Flintshire, for A.D. 1407, as a freeholder in the vill of Merton, but not in the other villis in which Ithel Vychan's alienated property was situated.

The publication of private deeds from the Mostyn muniments, such as those already contributed by Mr. Henry Taylor to Mr. Ebbblewhite, would throw light upon many of the dark places of Flintshire genealogies, and it is to be hoped that the excellent beginning will be warmly followed up.

EDWARD OWEN.



ETHNOGRAPHICAL SURVEY OF THE UNITED KINGDOM.—In the early part of 1892, on the suggestion of Professor Haddon of Dublin, the Society of Antiquaries of London, the Anthropological Institute, and the Folk-Lore Society, appointed delegates to discuss the means of combined action for obtaining simultaneous observations on the monuments of antiquity, the physical characters of the people, and their customs, traditions, and beliefs in various parts of the United Kingdom. They agreed to seek the co-operation of the British Association, which has local corresponding societies in connection with it, and received authority to act as a committee of that association, with the addition of a delegate from the Dialect Society, and of others specially representing Wales, Scotland, and Ireland. It was generally admitted that the success of the work depended upon its being taken in hand at once, since the forces impelling country folk towards the great towns, and the rapid means of transit from place to place now available to the very poorest, are fast effacing all special local peculiarities, and mixing up inextricably the races of which the population is composed.

The first step of the Committee has been to issue a circular to persons known to be well acquainted with the rural districts, requesting them to indicate such villages and places as appear especially to deserve ethnographic study, so that a list might be formed, out of which a selection might afterwards be made for the survey. The villages or districts suitable for entry on the list are defined to be such as contain in general not less than a hundred adults, the large majority of whose forefathers have lived there so far back as can be traced, and of whom the desired physical measurements, with photographs, might be obtained. For such typical villages and the neighbouring districts the committee propose to record (1) physical types of the inhabitants, (2) current traditions and beliefs, (3) peculiarities of dialect, (4) monuments and other remains of ancient culture, and (5) historical evidence as to continuity of race. In each place they will endeavour to obtain the assistance of observers resident in the locality.

The response which the committee have obtained to this preliminary inquiry has been more general and encouraging than they had expected. In some places they have been met with the lament, —this ought to have been done fifty years ago, and it is now too late; but from numerous others, in all quarters of the three kingdoms, they have received information where the people are still primitive in their ideas and customs, unaffected by the intercourse of strangers, and bear a marked strain of one or other of the races by which this country has been peopled. For the use of these informants, a brief code of directions has been prepared.

NOTE.—Any Member desiring to be supplied with the code of directions issued by the Committee of the British Association for the Advancement of Science is requested to communicate at once with the Editor.



PETITION OF THE SEVEN BISHOPS.<sup>1</sup>—*Endorsement*, “The Petition of y<sup>e</sup> Archb<sup>p</sup> and other B<sup>ps</sup> presented to his Majesty.

“To y<sup>e</sup> King’s most Excellent Majesty.

“The humble Petition of William Archb<sup>p</sup> of Canterbury and of divers of y<sup>e</sup> Suffragan B<sup>ps</sup> of y<sup>e</sup> Province now present w<sup>th</sup> him, In behalf of y<sup>m</sup>selves & others of their Absent Brethren & of y<sup>e</sup> Clergy of their Respective Diocesses,

“Humbly Sheweth,

“That their great Averseness, they find in y<sup>m</sup>selves, to y<sup>e</sup> Distribution & Publication in all their Churches, of your Majesty’s late Declaration for Liberty of Conscience proceedeth, neither have any want of Duty & Obedience to your Majesty; our holy Mother y<sup>e</sup> Church of England being both in her Principles & Constant Practices, unquestionably loyal & having to her great honour, been, more than once publicly acknowledged to be so, by your Majesty: Nor yet from any want of due Tenderness to Dissenters; in Relation to whom they are willing to come to such a Temper, as shall be thought fitt, when y<sup>e</sup> matter shall be considered & settled in Parliam<sup>t</sup> & Convocation. But among many other considerations, from this especially, because y<sup>e</sup> Declaration is founded upon such a Dispensing Power, as has been often declared illegal in Parliam<sup>t</sup>, and particularly in y<sup>e</sup> years 1662, 1672, and in y<sup>e</sup> beginning of your Majesty’s Reign: And is a matter of so great moment & consequence to y<sup>e</sup> whole Nation, both in Ch. and State, y<sup>t</sup> your Petitioners cannot in Prudence, Honour & Conscience, so far make y<sup>m</sup>selves Parties to It; as y<sup>e</sup> Distribution of It all over y<sup>e</sup> Nation, & Reading of It, even in God’s House, and in y<sup>e</sup> time of his Divine Service, must amount to in Com’on & Reasonable construction.

“Your Petitioners therefore most humbly & earnestly beseech your Maj<sup>ty</sup> y<sup>t</sup> you will be graciously pleased not to insist upon y<sup>e</sup> Distribution and Reading your Majesty’s Declaration.

“And your Petitioners &c.

“ArchB<sup>p</sup> of Canterbury

“B<sup>ps</sup> of St. Asaph, Chichester, Ely, Bath and Wells,  
Peterborough, Bristol.”

<sup>1</sup> Copied by the Ven. Archdeacon Thomas from what appears to be an original MS., in a hand resembling that of Bishop Lloyd, in the Cathedral Library at St. Asaph.

## ANNUAL MEETING OF THE CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE Royal Society of Antiquaries of Ireland having accepted the invitation of the Cambrian Archæological Association to visit Wales, a joint Meeting of the two Societies will be held at Carnarvon during the week commencing Monday, July 16, 1894.

THE RIGHT HON. LORD PENRHYN has consented to preside on the occasion, and has kindly subscribed ten guineas to the Local Fund.

It is hoped that the Illustrated Programme, which is being prepared, will be ready for issue to the members early in June.

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### Obituary.

HOWEL WILLIAM LLOYD, ESQ.

WE have to record, with deep regret, the death of H. W. Lloyd, Esq., M.A.Oxon., one of the oldest members of our Association, which took place at twenty minutes to three o'clock on the 20th of September 1893, at his residence, 56, Abingdon Villas, Kensington.

Mr. Lloyd was born at Rhagatt, the family seat in North Wales, on the 27th of August 1816, and spent his early years amongst the beautiful scenery on the borders of Merionethshire and Denbighshire, in a neighbourhood full of historical monuments and associations which early attracted his attention. He received the earlier part of his education at Rugby, under the care of the celebrated Dr. Arnold, and there laid the foundation of scholarship, and acquired a taste for the classics which endured to the end of his life. From Rugby he passed on to Oxford, where he became a member of Balliol College and a Scholar of Jesus College, and while at that University turned his attention to the literature of his native country, enlarging the scope of an ordinary academical career, and preparing himself for those labours in which he subsequently distinguished himself.

Having thus received, at the outset of life, the advantages of a careful training in a University which, at least at that time, imparted to its *alumni* the power of clear, logical perception and intellectual vigour, so far as the individual was capable of receiving it, Mr. Lloyd passed on to his second step in life, feeling himself called to the highest of all callings, the Christian ministry. He became curate of St. Asaph, and subsequently Vicar of Voelas, near Cerrigydrudion. He had imbibed from his family the opinions of the Low

Church, or Evangelical School of the Established Church, in which he had been brought up, but in the course of his ministrations came in contact with two other schools of thought, which forced themselves upon his attention. On the one hand it was impossible to hold a cure in Wales without having to deal with Dissenters; on the other hand, he could not ride over his family estate without being struck by such names as Havod yr Abad, or noticing the memorials of a religion which had preceded that of the Established Church in the country. Feeling that he had accepted, as most do, the opinions in which he had been brought up, without having sufficiently examined for himself the foundations upon which they rested, he saw the necessity for clearly understanding why he was neither a Catholic nor a Dissenter, but a minister of the Established Church. Thus he was brought face to face with two great truths or principles, viz., the oneness of theological truth, and the source of ecclesiastical jurisdiction. These investigations so unsettled him that he resigned his cure, and went to Old Oscott, near Birmingham, where he was received into the Catholic Church on the 6th of April 1846. But having returned to the ancient faith, he had lost his temporal preferment, and found that former friends had grown cold or positively antagonistic, so that from that time he entered upon a life of great hardship and self-denial. One whose opinion carries weight observed of him, that it will never be known in this world how much he suffered for the sake of his religious convictions.

In the year 1850 he married Eliza Anne, daughter of George Wilson, Esq., of Nutley and Brighton, by whom he had issue, a daughter, Mary, who died young, and is buried at Mortlake, Surrey; and an only son, Edward H. Lloyd, who still survives. Mrs. Lloyd's mother, Elizabeth Smallpiece, was a descendant of Robert Smallpiece of Hockering, co. Norfolk, to whom the arms, *sa.*, a chevron engrailed between three roses, were granted in 1574.

During the time of the Crimean war Mr. Lloyd held a position as supernumerary in the War Office, and at a subsequent period was one of those men of University distinction whom the Right Rev. Monsignor Capel asked to assist him in procuring the advantages of a higher education for Catholics. In this way he was resident for many years in London, where he had the advantages of being able to continue his studies and investigations into Welsh history, archæology, and philology, at the British Museum and other kindred institutions, and also of meeting many interested in the same or similar pursuits, with whom he formed a lasting friendship.

Notwithstanding the many avocations and duties of his busy life, he found time both to assist others, and himself achieve considerable literary work. For many years an intimate friend of the late Chevalier Lloyd of Clochfaen, he took a considerable part in the compilation of the *History of Llangurig* and the *History of Powys Fadog*, many of the poems having been collected and translated by

him,—a lasting monument of the versatility and elegance of his mind.

A characteristic incident took place during the time the latter work was being brought out. Few men possess a kindlier soul than the late Chevalier Lloyd, but his Welsh blood was apt to become inflamed by opposition or any attempt at control, though full of generosity. He most kindly presented his work to a large circle of friends, but as it proceeded Mr. Lloyd felt bound to protest somewhat against the introduction of matter which had little to do with the subject, and offended the religious susceptibilities of many readers. The Chevalier felt this remonstrance so sharply that for a time all intercourse ceased between the two, until a mutual friend, regretting the strained relations between two men so sincerely attached, and knowing the generous impulses of both characters, contrived to restore their former friendly position, much to the content of both parties.

A little later this friend was asked to write a critique upon a volume of the Chevalier's work, and being well aware of how delicate a matter it was, while praising much, felt in conscience bound to point out some inaccuracies, and to observe that the work would have been improved by the omission of extraneous matter. Again the Chevalier took fire, and upon the issue of the next volume this friend found himself without the copy of it which usually came accompanied by a most courteous and charming letter. The Chevalier had learnt who wrote the critique, but on this occasion Mr. Lloyd intervened with his good offices, and through his mediation the volume was sent as usual, and a good understanding restored, which continued up to the author's death.

Besides the other literary work which he accomplished, and frequent articles and communications to newspapers and the journals of Societies to which he belonged, Mr. Lloyd translated into Welsh several of the old Latin hymns from the Breviary, and other Catholic devotions, including also the English Catholic Catechism. He was a member of the Committee or Council of the Cambrian Archæological Society, the Honourable Society of Cymmrodorion, of the Powys-land Club, etc., etc., which received valuable aid from his services.

A man of deep piety and of most kind and genial disposition, his loss will be felt not only by his relatives, but by a large circle of sorrowing friends, to whom his bright and cheerful presence was ever welcome. After a hard though well-spent life, and but a very brief illness, he passed from the troubles of this world to his rest and reward, where we may hope that the evils he had suffered and the good he had done may stand him in good stead.

Like a Welshman, he was fond of tracing his forefathers through Cuhelyn, third son of Tudor ap Rhys Sais to Tudor Trevor, the common ancestor of many families who own large estates upon the borders of Shropshire and Denbighland; and it was a considerable satisfaction when a genealogical friend pointed



out to him that through his ancestress, Margaret, wife of Josiah Morrall of Plas Iolyn, co. Salop, and daughter of John Lloyd of Pontruffudd, he was descended through females from the ancient family of Lloyd of Rhagatt, who deduced their pedigree from Osbern Gwyddel. His mental powers were hereditary, his father, Edward Lloyd, Esq., of Berth and Rhagatt, having been an eminent barrister and Chairman of Quarter Sessions of Merionethshire for half a century, during which period his services were so valued that a public subscription was raised to purchase his portrait, by Eddis, R.A., which was placed in the County Hall at Dolgelly. His mother was Frances, daughter of John Edward Madocks, Esq., of Vron Iw.

Mr. Lloyd's grandfather, Judge Lloyd of Berth, a King's Counsel, was Chief Justice of the Carnarthenshire Circuit, and married Margaret, daughter and co-heir of Josiah Morrall, Esq., of Plas Iolyn, Salop, the representative of the old family of Edwards of Cillendref, an adjoining estate, in the old mansion house of which Colonel Jones, the regicide, was taken and who was afterwards executed.

Mr. Lloyd was buried on Tuesday, the 26th September, in the same grave with his daughter, and wife who had predeceased him, in the cemetery of the Catholic Church at Mortlake, co. Surrey, the Very Rev. Canon Wenham officiating. Among those who attended the funeral were Edward H. Lloyd, Esq., the only son, and Mrs. Lloyd; Miss Wilson, sister-in-law of the deceased; C. Gasquet, Esq., brother of Dom Gasquet; Mrs. Bagshawe, wife of Judge Bagshawe; H. F. J. Vaughan, Esq., of Humphreston Hall, Salop, and his two sons, for many years intimate friends of the deceased, and others; among whom were noticeable the members of his household, to whom he had endeared himself by kindnesses and consideration, extending over many years, and who repaid it by the most careful attention in his last illness. *R. I. P.*

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*Errata.*—P. 108, in title of paper, *for* History of St. Silin Church, Montgomeryshire, *read* History of St. Silin Church, Denbighshire.

P. 126, description of illustration, *for* David Mansell of Pen-y-Bont *read* David Maurice of Pen-y-Bont.

# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

*Treasurer's Account of Receipts and Payments for the Year ended 31st December 1893.*

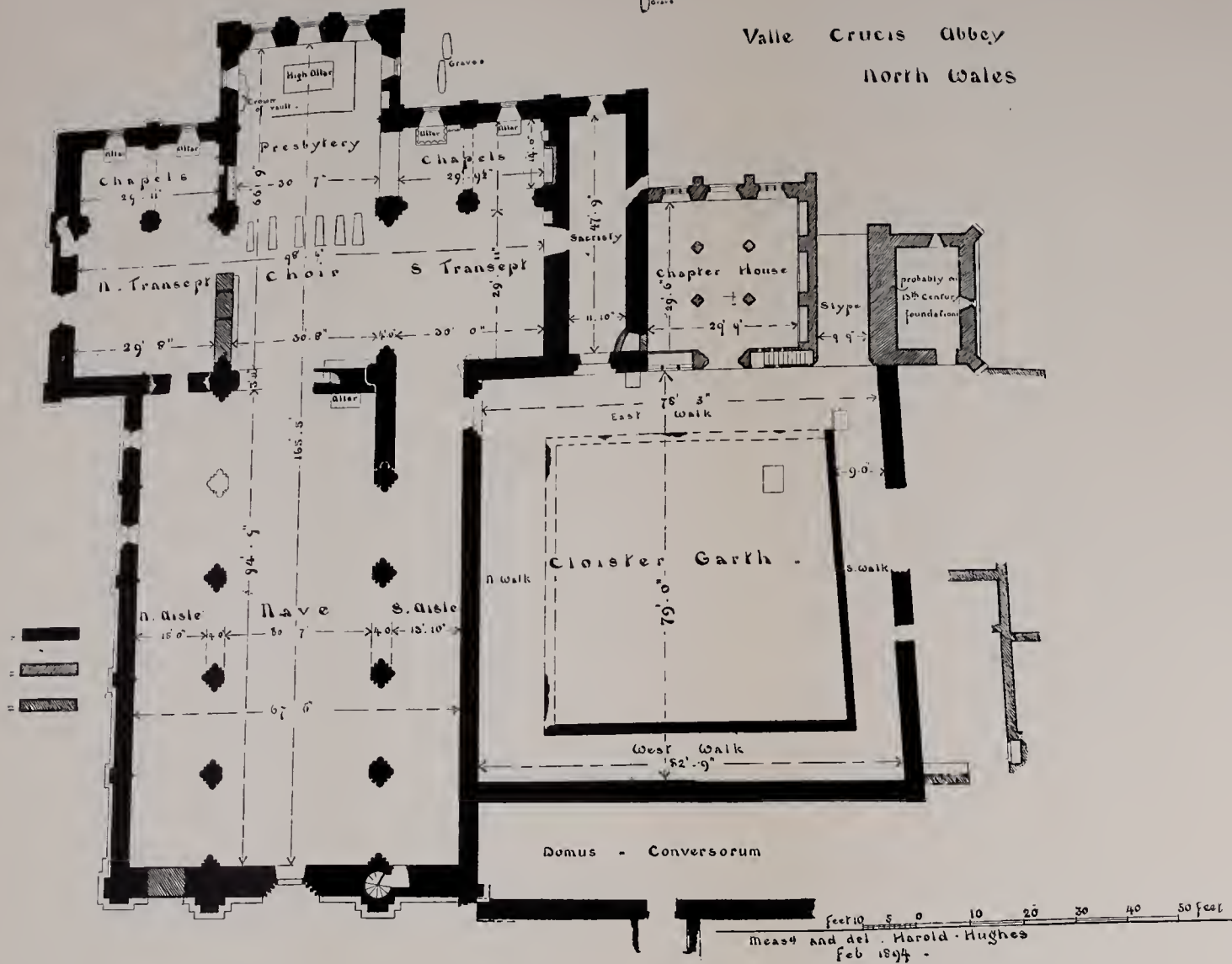
RECEIPTS.		PAYMENTS.	
1893.	£ s. d.	1893.	£ s. d.
Balance from last account	25 15 7	Jan. 3. Rev. R. Trevor Owen, disbursements	4 3 6
Amount of subscriptions received from English and foreign subscribers	61 19 0	Mch. 29. Mr. J. Romilly Allen, salary and disbursements as Editor, for one quarter	10 10 0
Ditto in respect of North Wales	96 12 0	Mr. A. E. Smith, illustrating Journal	15 2 0
Ditto South Wales	91 7 0	Mr. C. J. Clark for printing Journal	83 6 10
Ditto the Marches	14 14 0	Mr. J. Romilly Allen, salary and disbursements as Editor, for one quarter	10 11 0
Dividend on Consols.	1 8 1	Mr. A. E. Smith, illustrating Journal	15 0 0
Mr. C. J. Clark for books sold	6 0 2	Mr. W. G. Smith, expenses at Llandeilo, 1892	5 5 0
Dividend on Consols.	1 8 1	Ditto, ditto, expenses of journey to Oswestry in May 1893	5 5 0
Interest	0 3 6	Ditto, ditto, expenses of journey to Pennant and Rhuabon	2 2 0
Dividend on Consols.	1 7 11	Rev. R. Trevor Owen, salary as Secretary for nine months	7 10 0
Ditto	1 7 11	Mr. J. Romilly Allen, salary as Editor, and disbursements, for one quarter	11 2 0
Interest	0 4 7	Mr. A. E. Smith for illustrating Journal	25 7 6
		Mr. C. J. Clark for printing Journal	37 13 0
		Ditto, for Programmes for Oswestry Meeting	16 12 3
		Ditto, printing Journal	38 3 10
		„ „ illustrations	6 6 8
		Bank charges and commission	38 10 6
		Balance in Treasurer's hands	1 15 5
			8 9 10
			£302 7 10

Examined, compared with vouchers, and found correct.  
March 29th, 1894.

D. R. THOMAS.  
RUPERT H. MORRIS.



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# Archæologia Cambrensis.

FIFTH SERIES.—VOL. XI, NO. XLIII.

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JULY 1894.

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## VALLE CRUCIS ABBEY.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

THE situation of the Abbey, the plan of the church, and the relative positions of the few conventual buildings remaining, would, even were there no further evidence, be sufficient data to convince us that the Abbey of Valle Crucis belonged to the Cistercian order.

Of the situation enough has been said in former accounts. It will now suffice to refer to the original instructions published at the General Chapter of 1134 respecting the sites of Cistercian abbeys. They read as follows: "In civitatibus, in castellis, aut villis, nulla nostra construenda sunt cœnobia sed in locis a conversatione hominum semotis."<sup>1</sup> The valley in which our Abbey is situated is fully in accordance with this rule.

The church, in common with all those of the Order, is built in the form of a cross, and consists of a short and aisleless presbytery, square transepts with eastern aisles (each aisle being divided into two chapels), and a nave five bays in length, with side-aisles.

That the form of the cross was not simply adopted either to fulfil best the ritual requirements, or for æsthetic purposes, but rather for symbolical reasons, may be gathered from the following rule relating to the planning of all Cistercian abbey churches, published

<sup>1</sup> *Instituta Generalis Capituli*, A.D. MCXXXIV, cap. i. This rule, in nearly identical words, is included in Statutes of 1256.

at a General Chapter of the Order: "Omnes ecclesiæ ordinis nostri in honorem Beatæ Mariæ dedicatæ sunt, et fere in modum crucis constructæ instar Ecclesiæ Cisterciensis omnium matris."<sup>1</sup>

A central tower evidently covered the crossing at Valle Crucis. The rule forbidding stone towers for bells, or lofty wooden ones, was broken from the earliest period in England. It reads: "Turres lapideæ ad campanas non fiant, nec lignæ altitudinis immoderatæ quæ ordinis dedeceant simplicitatem."<sup>2</sup>

The total internal length of the church is 167 ft. 5 in.; the length across the transepts, from north to south, is 98 ft. 4 in.; the breadth of the choir, 30 ft. 7 in.; the breadth of the nave, 30 ft. 7 in.; of the nave and aisles together, 67 ft.; and the breadth of the transepts, 30 ft.

The high altar stands apart from the east wall. The altars in the chapels are attached to the east wall of the transepts. One altar remains at the east end of the nave, attached to the pulpitum, and probably there would have been a second. The pulpitum, separating the monks' choir from that of the *conversi*,<sup>3</sup> is placed against the western piers of the tower; but as it has been erected after the piers, originally the division may not have been in the same position.

A screen-wall separates the choir from the north transept, and has signs of a doorway, afterwards built up; but this also belongs to a later period than the piers. The stone foundations of the monks' stalls remain attached both to the pulpitum and this screen.

The transept-chapels were separated from each other by screen-walls carried up to the level of the under-side of the arcade-capitals. A wall, with a doorway in its centre, was erected at a later period, separating the north aisle of the nave from the north transept.

<sup>1</sup> *Ritulum Cisterciense, ex Libro vsuum definitionibus ordinis collectum.* Paris, 1721.

<sup>2</sup> Statutes, 1256.

<sup>3</sup> Mr. J. T. Micklethwaite, F.S.A., however, considers the choir of the *conversi* probably to have generally been placed in the north transept.

The church had two entrances at the west end,—one into the nave, the other into the north aisle,—one in the north wall of the north transept; one in the south wall of the south transept, opening into a long chamber, presumably the sacristy; and another in the same wall, at the level of the first floor of the conventual buildings, giving access directly into the church; and one at the eastern end of the south aisle-wall, opening from the end of the east walk of the cloisters. Probably there would have been an entrance for the *conversi* in the western end of the south aisle wall; but the masonry at this end is of later, if not modern date.

Although there are no instructions given for the general disposition of the conventual buildings, we find them in almost all cases, excepting when the nature of the site compelled them to be placed on the north side of the church, situated on the south, and the various rooms are almost identically placed with reference to each other. They are here, as usual, situated on the south side of the church, the cloister-court being immediately south of the nave.

Excavations carried on this year have brought to light the foundations of the inner walls of the buildings enclosing the court on the south and west sides, and of the outer walls of the cloister-walks on the south and west, with portions of those on the north and east sides, enclosing the cloister-garth. The widths of the cloister-walks have thus been ascertained: east walk about 12 ft., north walk a few inches wider, west and south walks about 9 ft.

The cloister-court is not a perfect rectangle. The west side is about 4 ft. 6 in. longer than the east, and the south side is, therefore, not quite parallel with the north. The cloister-court measures, from east to west, about 79 ft.; and from north to south, 78 ft. 3 in. at the east end, 82 ft. 9 in. at the west. Two portions, one about 24 ft., the other about 2 ft. in length, of the west outer wall of the building, situated west of the cloister-court, have been discovered within the last few





weeks; and this building has been proved to be about 18 ft. 6 in. wide internally, and to extend 3 ft. 5 in. westward of the present west end of the church.<sup>1</sup>

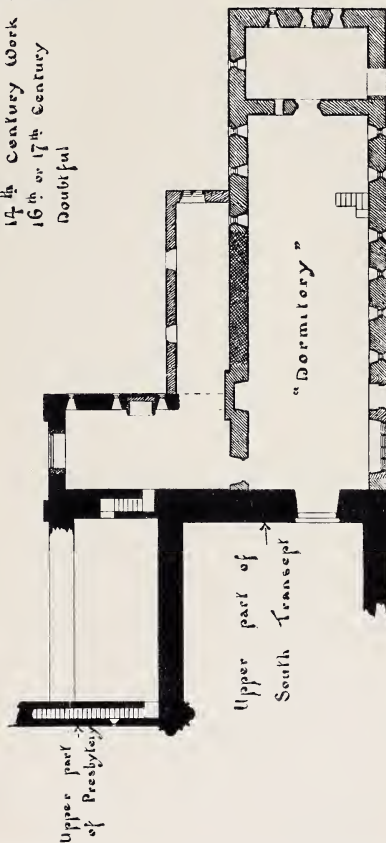
All the conventual buildings remaining above the level of the foundations are situated on the east side of the cloister-court. The sacristy is immediately south of the south transept, and has an entrance doorway into it, opening out of the east walk of the cloisters. Adjoining it, and at one time communicating directly with it, is the chapter-house. Southward, again, a passage or slype connects the cloister-court with a cemetery eastward of the buildings. On the opposite side of the slype to the chapter-house is a small room with no direct entrance from the cloister-court. There is an upper storey over the whole of these buildings, now only approached by means of a small staircase in the wall to the right of the entrance to the chapter-house. One room, running north and south, extends over the slype and the western portions of the sacristy and chapter-house, and generally goes by the name of the "Monks' Dormitory", and probably this name expresses its original purpose. Its north end wall is the south wall of the south transept, and has in it the doorway, before referred to, always found in Cistercian buildings, from whence a flight of steps, of which, in this case, nothing remains, descended to the floor of the south transept. Communicating with this room, and over the eastern portion of the sacristy, is another room, possibly the muniment-room, and over it an attic of the Elizabethan period. Parallel with the "dormitory", over the eastern bay of the chapter-house, is a narrow room, which Mr. Loftus Brock, in his paper in the *British Archaeological Journal*, vol. xxxiv, considers probably to have been the muniment-room; but it is evidently a very late addition, in all likelihood added at the same time as the Elizabethan attic. At the south end of

<sup>1</sup> Since going to print, further excavations have been carried on in this neighbourhood, revealing further foundations. See plan.



Valle Crucis Abbey -  
North Wales

13<sup>th</sup> Century Work =   
 14<sup>th</sup> Century Work =   
 16<sup>th</sup> or 17<sup>th</sup> Century =   
 Doubtful = 



Plan of the 1<sup>st</sup> Floor of the Conventual Buildings -

feet 10 5 0 10 20 30 40 50 60 70 80 feet

Meash and Del Harold Hughes



the "dormitory" is a doorway opening into the small building adjoining.

The foundations of the south wall of the south cloister-walk have been discovered for a distance of 24 feet extending westward ; after which, for a space of about 17 feet, there are no signs of foundations. Possibly the main entrance to the conventual buildings may have been here. Beyond this space the foundations continue again in the same direction. The lower portion of one jamb of a doorway, which must have been in a wall extending to the south at right angles to this wall, has been brought to light. To the west of the missing foundations are the lower portions of two jambs of a small doorway *in situ*. The *califactorium*, kitchen, *refectarium*, and offices would probably have been situated to the south of the cloister-court, but their exact positions cannot be ascertained until further excavations have been carried on. The building west of the west cloister-walk, of which the foundations have lately been discovered, would probably have been the *cellarium*.

The whole of the church, with the exception of the upper portion of the west gable, the upper portion of the nave clerestory window with the wall over it, including the corbel table, and the screen at the east end of the north aisle, dates from the thirteenth century. There are numerous signs, however, that the building belongs to various periods of this century ; that many portions, as we see them now, are not as they were originally designed ; that walls have been heightened, that the building has suffered from disastrous fires, and that many portions have been entirely rebuilt.

The oldest portions of the structure, which, from their appearance, must belong to a period within a few years of the foundation of the Abbey, A.D. 1200,<sup>1</sup> are : the east end of the presbytery to the level of the crowns of the arches of the lower lancet windows ; the windows in the north and south walls of the presbytery,

<sup>1</sup> Abbey founded by Madoc ap Griffith Maelor, Prince of Powis, A.D. 1200.

and their walls, to the level of the springing of the arches of these windows; as much as remains of the north transept and its eastern chapels, with the exception of the screen walls, the chapels eastward of south transept, and the south transept itself to the level of the crown of the arches forming its eastern arcade, to the same level in the south wall, including the doorway between it and the "dormitory", and the southern portion of its west wall below the cill of the window; the north-east, south-east, and the greater portion of the north-west piers supporting the central tower; the piers to the nave arcade and the sacristy.

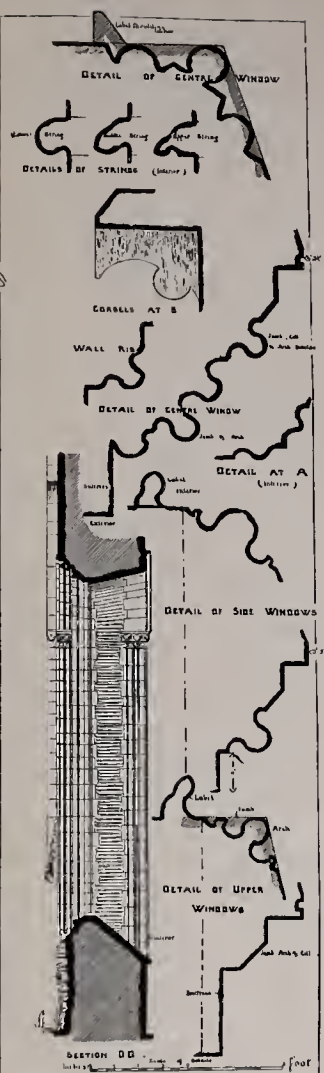
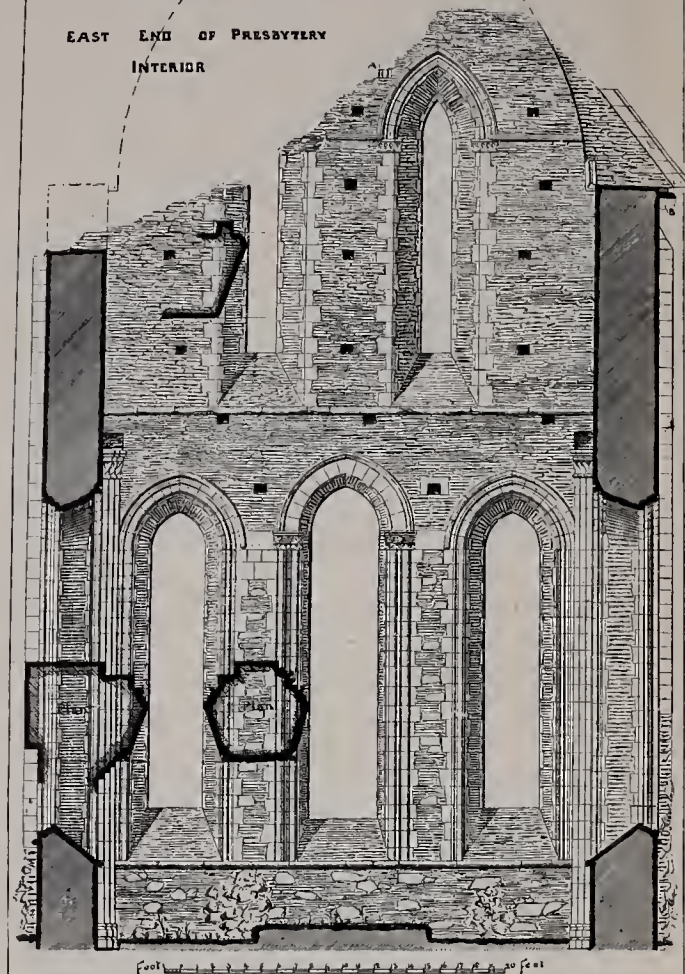
The architecture of the conventual buildings will be treated after that of the church, but it may be stated here, in passing, that some of the foundations lately brought to light bear indications of having existed in the thirteenth century.

The windows of the earliest period at the east end of the presbytery are three nobly proportioned lancets with obtusely pointed heads. The internal string-course below the cills of these windows is, in section, a bold roll slightly undercut, and is placed five feet only above the level of the nave floor. The low level of the cills of eastern windows in Cistercian churches should be noticed, as it, in all probability, is due to the fact that, carved figures being forbidden, no space was required for an elaborate treatment of the wall space below. The central lancet is the widest of the three, being 4 ft. 3½ in. in the clear, the side lights being 3 ft. 5½ in. It differs also in detail, the internal jamb-moulding consisting of shaft-like mouldings, supporting carved capitals with simple foliage and square-sectioned abaci, from which the arch, of a rectangular section, with square label-moulding, the lower edge of which is chamfered, springs. The external jambs consist of two orders of rolls and hollows, with an outer half-roll projecting beyond the original face of the wall, and serving as a label in the arch, which is of the same section as the jamb, but separated from it by a capital of similar design to the internal



VALLE CRUGIS ABBEY  
NORTH WALES

EAST END OF PRESBYTERY  
INTERIOR





ones. The side lancets have a roll with a fillet and hollows running round their internal jambs and arches, and on the exterior have a similar moulding, of one order, to the central window; but the mouldings are continuous, and not interrupted by capitals. The external jamb-mouldings return, forming outer cills, and this feature Mr. Stephen Williams points out as being a distinctly Welsh characteristic.

The windows in the north and south walls of the presbytery are similar to the side windows in the east end.

The transept chapels have, in their east walls, each a single lancet, but, curiously, those of the northern chapels differ from the southern ones by having their lights about 1 ft. 6 in. greater in height, being slightly wider, and being moulded similarly to the side windows at the east end of the presbytery, whereas the southern ones are unmoulded. A string-course, similar in character to the internal string under the presbytery windows, but rather flatter, runs beneath the cills of these windows on the external face of the walls.

The presbytery extends one bay eastward of the east wall of the transept chapels. At its north-east and south-east angles are rectangular pilasters with a section of three equal squares on plan.

Opposite the ends of the east walls of the chapels are pilasters, each formed of groups of three circular broad filleted attached shafts, the central shaft being set at right angles to the north and south walls, the side ones being set diagonally. The eastern angular pilasters have two bases each, as shown on the illustration of the east end; the lower one, 8 in. in height, having a simple chamfer, the upper one projecting over this chamfer, with its faces, being in the same planes as those of the lower one. Now the bottom of the lower base is about level with the nave and transept floors, and is 10 in. below the underside of the base of the next pilaster on the south side of the presbytery. This would suggest either there having

been former pilasters resting on the lower bases, and that they belonged to an earlier date than the rest of the church ; or that the building was commenced here with the intention of keeping the main floor of the building lower, but that this intention was not carried out, and the level of the floor was altered almost immediately ; or that the mason made a mistake in setting the base (similar mistakes frequently occur in modern work), and that it was found easier to work a new one than to reset it ; and one of the last two theories would appear probably to be the correct one.

There are three types of bases, differing only in minor details, employed in the work which I believe to belong to the earliest period. The first consists of a bold roll with a vertical surface beneath, and is brought out by a square set-off, a chamfer, or hollow chamfer, or a second roll to the same face as the upper roll or beyond it ; the second consists of the same upper roll with a bold hollow splay immediately beneath it, and the third is formed of two rolls, separated by a bold hollow, with a chamfer or hollow chamfer below the lower roll. The bases of the central pilasters of the presbytery differ on the north and south sides. That to the north pilaster belongs to the third type, and is 3 in. below the corresponding base on the south side, which belongs to the first type. The other bases of the first type are : those to the pilasters at the north-east and south-east angles of the presbytery, to the turret doorway and entrance doorway in the north transept. To the second type belong the bases of the north-east and south-east tower piers, and the older portion of the north-west one, of the transept arcade piers, of the groining shafts in the chapels, and the nave bases. The pilasters in the presbytery terminate with carved capitals at the same level as the tower piers. The abaci are of simple and rude detail for this date of work, and are more characteristic of an earlier style. The carving of the capitals of the central pilasters consists of foliage of a much finer character than that



of the others. That of the capitals of the eastern pilasters and tower piers resembles, in a measure, the lotos-leaf. It slightly differs in each capital, and is to a very large scale. A carved corbel at the same level, and forming part of the same stone as the capital of the south-eastern tower pier on its eastern side, corresponds in position to the eastern pilasters of the presbytery, and was evidently intended to support the corresponding groining rib. That the pilasters were intended for groining shafts seems evident. Above each capital and corbel, for a height of about 1 ft. 6 in., is a sinking about 4 in. deep in the wall, and originally the springing stones of the groining ribs may have been set into them. Whether the presbytery ever had a groined ceiling at this level, or if the walls were heightened before actually carrying it out, is uncertain. However, if the shafts did support groining, both the groining and the walling above this level must have been taken down and rebuilt, as there are no signs of any groining or ribs above this level.

The responds supporting the eastern tower arch, on the north and south sides of the choir respectively, are directly opposite the main eastern walls of the transepts. They project very slightly, only 5 in. from the walls, and consist of a series of segments and rectangles set diagonally with filleted shafts at the angles. These mouldings are carried up 13 ft. above the base, when a very bold and extra inner order is added, being supported on an effectively carved corbel. A rather clumsy band, at the same level, runs round the other members, the detail of their moulding being slightly altered above.

The eastern responds of the north and south tower arches, the western respond of the north tower arch, the south respond of the arcade in the north transept, and the north respond of the south transept arcade, are all of one detail, consisting of two orders, the inner a half circle, of 1 ft. 11 in. diameter, with a broad 9-in. fillet, the outer a bold roll and fillet. The central piers

and outer responds of the transept arcades have a heavier and more solid appearance, but the curved members and broad fillets are of the same character as the northern and eastern tower piers and the responds in the presbytery. The height from the top of the base to the underside of the capital is only 6 ft. 4½ in., and thus the appearance is very massive. The capitals are the rudest in the Abbey, being entirely devoid of carving or ornament, having a very slight projection, the vertical section at some parts having a convex and at others a concave outline. The abacus is a mere square block of stone. It abuts against the mouldings of the tower respond in a most clumsy manner, and it is difficult to believe that it belongs to the exact same date. The arch consists of two rectangular orders, evidently designed more with reference to the orders of the inner responds than of the piers or outer responds.

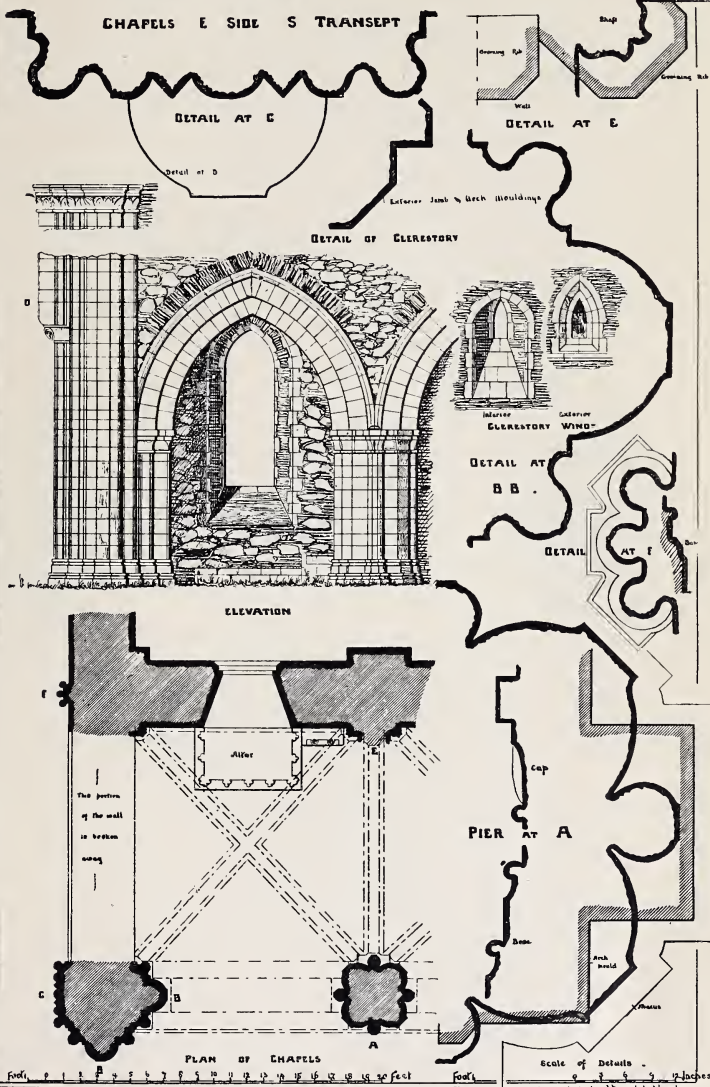
Portions of the walls separating the chapels from each other remain. They appear to have terminated at the level of the underside of the arcade capitals. According to an account in a former number of the *Archæologia Cambrensis*, of excavations carried on, mention is made of a skeleton being discovered beneath the foundations of the wall dividing the south transept chapels, which fact is rather suggestive of this wall having been built at a later period than the chapels. A large portion of the groining remains over the south transept chapels. It is simple quadripartite groining, with chamfered diagonal, cross, and wall ribs. The angle groining-shafts against the east wall are of a very peculiar section. Their capitals in section resemble those of the piers, but their abaci are less rude, and are a nearer approach to those of the tower piers.

A screen wall has been built against the west respond to the north tower arch, but the full section can be seen above. A screen wall separating the north aisle from the north transept has been erected against the responds which would have supported the arch above. The outer order of the south respond is visible

# VALLE CRUCIS ABBEY .

## NORTH WALES .

### CHAPELS E SIDE S TRANSEPT



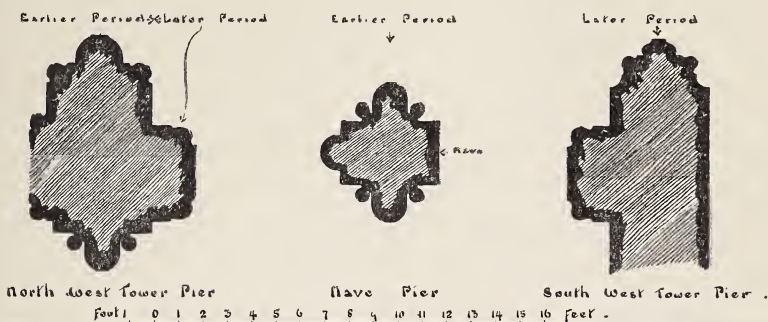
Scale of Details .  
 Meas<sup>d</sup> and Det<sup>d</sup> Harold Hughes .





above, and is of the same section as the outer orders of the responds supporting the tower arch. The inner order is covered up with *débris*. What is visible of the north respond is similar to the piers of the transept arcades, and has, directly opposite the central pier of the arcade, a shaft of the same peculiar section as the groining shafts of the chapels. Its full section cannot be obtained, owing to that portion above the screen wall being covered with *débris*. The eastern respond of the nave arcade, attached to the north-west tower pier, is evidently of the same date. The same shafts with broad fillets, and large semi-circular inner orders

Valle Crucis Abbey -  
North Wales -



Harold Hughes -

with broader fillets, are to be found. Only about 8 to 10 ft., in height, of this pier remains.

The nave consists of five bays. The lower portions of the four piers of the southern arcade, and of the three western ones of the north arcade, are *in situ*. They are all of the same section as the eastern respond. The base is double, the upper a roll and hollow chamfer similar to the eastern respond, but whereas the same detail repeats in the lower portion of the respond base, a chamfer takes its place in those of the piers. The former base is similar to those of the transept arcades.

Each of the nave piers has a large central order, of a semi-circular section of 1 ft. 4 in. diameter with 6 in.

broad fillet, projecting from the pier about 10 in. into the aisle. From their size and form, it would seem that they were not simply intended to support groining ribs, but also external buttresses to the nave walls. There are a great number of portions of capitals carved with foliage of a similar character to those, resembling the lotos-leaf, before referred to, which fit the various orders of the nave piers, lying about, and it may, therefore, be inferred that they are portions of the early nave-pier capitals.

In the north wall of the north transept is the commencement of a turret staircase, built in the buttress behind the north respond of the transept arcades, and would evidently be of the same date. The lower stones of the jambs of its doorway remain, and have bases of similar character to the eastern presbytery bases. The jamb-mouldings are of a peculiar section, only to be found in one other position in the church, namely, in the jambs of the doorway from the "dormitory" into the south transept, in which position it is exactly similar.

The north entrance doorway into the north transept has jamb-mouldings similar in character to the internal jamb-mouldings of the central east window. A peculiarity about it is, that the mouldings of the east jamb rest on a base, while those to the west jamb terminate with carved stops. Only a few feet in height of the jambs remain, but those are not perfect, and it has rather the appearance of having been reset in parts and perhaps altered, probably when the excavations were being carried on in 1851.

The turret buttress has a simple broad weathered plinth on its exterior. Excavations recently carried on have brought to light the lower portion of the north-west angle buttress of the north transept. This buttress has a similar plinth to the turret buttress. There is also one stone of a similar plinth remaining *in situ* to the eastern buttress, opposite the divisional wall between the north chapels.

The doorway between the south transept and the sacristy has a perfectly plain pointed arch, without jamb- or arch-mouldings.

The doorway in the same wall of the south transept, giving communication between the upper floor of the conventual buildings and the church, is lofty and imposing, and consist of two orders; those of the jamb, as before mentioned, being of the same section as the jambs of the north turret, the arch having voussoirs of a rectangular section. The jambs terminate on the steps without bases; the capitals have simple carving; the abaci are unmoulded, and consist of two fillets, the lower one slightly set back behind the upper.

In the south wall of the presbytery is an aumbrey with semicircular head; the string-moulding running round the eastern bay, at the level of the cills of the windows, being carried round it as a label. It encloses two smaller semicircular recesses.

In the second bay of the north wall of the presbytery are the remains of a small arcaded recess of six pointed arches, with short circular shafts  $4\frac{3}{4}$  in. in diameter, 14 in. from centre to centre, and 1 ft. 2 in. in height. The bases consist of two rolls with a hollow between. The capitals are convex, and are for the most part carved, each one differing in design. The arches are moulded. Probably this recess is a tomb; and if so, that of the founder; but I should not like to speak too confidently on this point.

One of the altars, that in the north end chapel of the south transept, has the bases of arcading still *in situ*. The shafts at the front and sides of the altar were in groups of three; those at the angles, of five. The other altars may also have had arcading. On the south side of this altar are the bases of two shafts which probably supported a piscina.

In the south wall of the southern chapel is a double piscina with trefoiled head.

In the south wall of the south chapel of the north transept is an early carved piscina partially built into

the wall, and projecting as a bracket. It has evidently been a detached pillar-piscina. In the same wall is also a very simply but effectively carved bracket-piscina, and also a small arched locker.

The sacristy has a barrel-vault. At its east end the inner jambs of a lancet-window remain. Unfortunately, new wrought stone external jambs and arch have recently been inserted. The western entrance-doorway from the cloisters has a semicircular head of peculiar section, with an outer order of rectangular stones. The capitals are carved, each with a band of simple foliage. The base is curious, being double; the lower base being flush with the upper, and having a straight splay, over which the upper base projects. In this respect it resembles the bases to the easternmost pilaster of the presbytery; and it would appear that the level of the starting of the jambs is not the same as intended when the lower base was set.

I should be inclined to assign the south wall of the south aisle to about the same period as that just described. The doorway is near its eastern end, being at the north end of the east cloister-walk, and differs from the other entrances into the church. On the exterior it consists of three orders; on the interior, of one. The section of each order, and of the jamb- and arch-mouldings, is identical, being a series of half-circles with shafts at the angles, having a fillet in each case. The base has two rolls separated by a hollow. The capitals are carved, and are of a very simple form. The internal jamb- and arch-mouldings are continuous, without capitals.

There are several corbels in this wall, and one or two of those on the cloister side are roughly carved.

Up to the level mentioned when beginning to treat of this earliest division of work, the rough walling consists of irregularly-shaped large stones mixed with small ones. Above this level, flat stones of a more slaty nature are employed.

There are indications of fire on many portions of the



building, and I am inclined to believe that the building suffered from great fires on at least two occasions. The first fire would appear to have taken place before the erection of any part of the existing building, excepting those already described. It seems to have burnt most fiercely near the floor-level. It has left its marks on the reddened stones for about a height of 12 ft. up the north-east pilaster of the presbytery, and on the lower portion of the north presbytery window. Up the north central pilaster the signs of fire terminate suddenly about 7 ft. above the base; and it would seem that above this level it was rebuilt. The fact that the masonry of the second bay of the north wall of the presbytery consists of the flat stones would tend to support this view.

The east end of the presbytery shows slight signs of fire; and on the south side it has affected the aumbrey, about 12 ft. up the central pilaster, and just up to the carved corbel of the respond of the eastern tower-arch, which has just been caught by the fire; and about 5 ft. higher, to the eastern respond of the south tower-arch.

The whole of the arcade, including the arches, in the east wall of the south transept, have been caught; and in the south wall, the locker and the north jamb of the doorway leading to the sacristy. The doorway from the "dormitory" has been much affected. The north transept also shows signs of fire, and the earlier portion of the north-west tower-pier bears its marks, but the north respond of the western tower-arch is free.

I believe the east end of the presbytery, above the level of the three lower lancets, to have been erected after this first fire. The detail of the string-course, below the two upper lancets, is an advance on the roll moulding of the lower string. The internal jambs of these windows are splayed without mouldings, but their arches are moulded at the angles, though they are not quite so freely worked as the mouldings of the

lower windows. A rude capital separates the jamb from the arch-moulding. The upper lancets are very much more acutely pointed than the lower ones. One lancet is complete, and the greater portion of the jambs of the other still exist. Above them there is one jamb stone *in situ* of a central lancet. In Buck's view of the Abbey, taken in 1742, both lancets are shown complete, and the jambs of the small upper central lancet. One stone of the wall rib, showing the curve of the ceiling, remains.

Opening out of the roof space, over the vaulting of the south transept chapels, is a staircase in the south wall of the presbytery. In Mr. Loftus Brock's paper on "Valle Crucis Abbey", published in the *British Archaeological Journal*, vol. xxxiv, he points out "a sloping line of stone, visible inside and outside the wall, just east of the tower, which seems to be indicative that the west end of the chancel was once covered by a hipped roof". I think, however, he has mistaken the ends of the lintel-stones supporting the walling above this staircase for the hip, as there are no signs of any other sloping line of stones in this direction; and, moreover, a hip would not require the stones to slope in any way.

The staircase has one small loophole looking into the presbytery, and Mr. Loftus Brock seems to be of the opinion that the object of the passage and staircase was for the sacristan "to watch the perpetual lamp of the sanctuary at night" through the little slit window. This may possibly have been the object of the slit; but I feel sure that Mr. Loftus Brock, upon further examination of the passage, would agree with me, that this was not the main purpose of the staircase, which continues for a distance of about 21 ft. from the tower-pier, and this is about 14 ft. beyond the centre of the small slit window, and at this point the last step is only about 7 ft. below the level of the top of the wall. At a level 2 ft. higher it has been covered over with rough stones. Evidently the upper 5 ft. of the wall,

though still early work, is later than the staircase, which ceased to be employed for its original purpose when the existing upper portion of the walling was rebuilt. There are signs of an opening, probably that of an external window to the staircase, but the wrought stonework has been removed and the opening filled in. The wall containing this staircase has all the appearance of having been built together with the upper half of the east wall containing the two lancets. The purpose of the staircase, in all probability, was to give access, through the roof over the presbytery, to the tower from the upper floor of the conventual buildings without the necessity of descending into and crossing the church to the staircase in the north transept. To gain access to the roof above the level of the ceiling indicated by the remaining portion of the wall rib, the side walls would require to be considerably higher than they are at present. After drawing the staircase out on paper, and continuing it beyond the point at which it now terminates, I have come to the conclusion that either there must have been angle turrets at the east end of the church, or the whole east gable must have been more lofty; and the former seems most probable. When the portion of the wall containing the upper part of the staircase was taken down, a piece of wood was placed through two putlock holes across the staircase, a short distance beyond the loophole looking into the presbytery, and then rough stones thrown in from above to fill it up, and afterwards built over.

The external corbel-table to the presbytery is bold and effective, and, though evidently belonging to the third period of building from the foundation of the wall, would still seem, from its appearance, to belong to a date not very far on in the thirteenth century. The corbels may possibly belong to an earlier corbel-table, and have been reset in a lower position.

*(To be continued.)*

## ON THE USE OF CHURCH BELLS.

BY THE REV. ELIAS OWEN, F.S.A.

THERE were three kinds of bells in use in the services of the church : two were hand-bells, and the third was suspended either in the church-turret or belfry. These had their distinctive functions. The first that shall be referred to is the sacring bell.

*The Sacring Bell.*—This was a small bell used at the celebration of Mass, and when the Sacrament was administered to the sick at their homes. When the Host was exalted this bell was rung, and possibly it was tinkled as the procession proceeded to the abode of the sick to administer the last Sacrament. Thus Cardinal Pole in 1557, in Articles sets forth, in his ordinary visitation within his diocese of Canterbury, inquiries of the clergy “whether the Sacrament be carried devoutly to them that fall sick, with light, *and with a little sacring bell.*” (*Concilia*, vol. iv, p. 170.)

This bell is not at present used in our parish churches, but several of them have been preserved, and have reached our days. At Llanrhyddlad Church, Anglesey, there is one. It is of small dimensions, being only 4 in. high, and  $2\frac{1}{2}$  in. by 2 in. at the bottom, and it is of cast bronze.

*The Corpse-Bell.*—This was a small hand-bell. It was formerly the custom (which I believe was continued into the present century) for the parish clerk to precede funerals, walking a short distance in advance of the procession, tolling as he went along a small hand-bell. Many allusions are made in terriers to this kind of bell : thus, among the articles mentioned in the parish terrier of Llanfair Dyffryn Clwyd is “a little bell *to be rung before the corps*”. This entry is of importance as it shows that in 1729 it was customary to ring or toll a hand-bell before funerals. There is a small



hand-bell still in existence in Llanfair parish, bearing the date 1723, and this probably is the bell referred to in the terrier of 1729.

In other terriers I find this bell called a "*bier-bell*". This is the case in the terrier of Llangynhafal, Dyffryn Clwydd ; or a *corps-bell*, which is the name given to the bell in many places. Thus in Rhyddlan terrier (1791) mention is made of two small bells,—“one small bell, and another small *corps-bell*.” This entry shows that up to the end of the last century there was more than one small bell in churches, and that one, at least, had a special function attached to it. In other places this bell is described as “*a hand-bell for funerals*”.

The custom of ringing a hand-bell before funerals is ancient.<sup>1</sup> Archbishop Grindal, in 1571, in his injunctions to the clergy, says, “at funerals *no ringing any hand-bells*”.

Notwithstanding episcopal injunctions, the ringing of hand-bells at funerals was continued even to our own thresholds. At Aberystwith it is still the custom for the parish clerk to go through the streets tolling a small hand-bell on the day of the funeral ; and in Carnarvon it was lately the custom to ring a small hand-bell through all the streets, to give notice of an approaching funeral. But the custom has ceased in our rural parishes.

It will be noticed that the *corps-bell* was designated the “*bier-bell*” because it was used at funerals in which biers were used for bearing the dead to the grave. The biers formerly used in Wales were *horse-biers*, or *elorfierch* ; and the roads were formerly so bad that the biers used in our days could not then have been employed. The horse-bier, as its name implies, was carried by horses, and it consisted of two long arms or shafts into which the horses were placed, with transverse pieces of wood in the centre, on which the coffin was placed. Many references are made in parish documents to these *horse-biers*. Thus it is stated in Llan-

<sup>1</sup> A representation of this custom occurs on the Bayeux Tapestry

fair Dyffryn Clwyd terrier, dated 1729, that the parish possessed "one horse-bier and one horse-cloth"; and in the churchwardens' accounts for 1728 is this entry, "To the clerk for cleansing, rubbing, and oyling the horse-bier for this year, 10s."

In the churchwardens' accounts for the year 1749, in the parish of Gwyddelwern, I find the following consecutive entries :

"To David Roberts for following the horse-bier to	£	s.	d.
carry the body of Jane Edmond	.	0	0 8
Expenses attend the burial	.	0	0 6
To my horse there	.	0	1 0
To the saddler for mending things belonging to the			
horse-bier, and attendance	.	0	2 0."

When the roads were so badly kept, and so narrow, that vehicles such as *sleds*, which up to the present century were in common use in the mountainous parts of Wales, could not pass each other, the tolling of a bell to indicate the approach of a funeral became a necessity, for everything was obliged, by custom, to give place to a funeral.

There are many of these small hand-bells still in existence. Several of them were until lately used in calling the children to school. I fear that unless these survivors of former days are preserved in the church chests, they will soon disappear.

*Bells used in Perambulations.*—When formerly the parish boundaries were perambulated in Rogation days, a bell was rung by the clerk in the procession. Archbishop Grindal, in his injunctions in 1571, states "neither banners nor *hand-bells* were to be carried in these perambulations". I do not know when this custom ceased, but up to quite modern times parish boundaries were beaten, and most likely the hand-bell was in requisition to the end.

*Hand-Bell used in Proclamations.*—It was at one time the custom, before printing notices became common, for the parish clerk to announce from the steps of the churchyard cross, or latterly in the churchyard,

every event of importance that concerned the parishioners, and this proclamation was announced by the ringing of a hand-bell, immediately after the morning service. This custom reached the days of the living. I find that the amount paid to the clerk for this work was specified in the terriers.

Thus, in *Cwm terrier*, Flintshire, dated 24th June, 1774, it is stated that the parish clerk was to receive : "for every proclamation in the churchyard *two pence*." The amount varied, for, in Llandrinio parish was paid : "for every proclamation made in the churchyard *four pence*." The bell on these occasions was used much like the town-crier's bell in our days.

The parish hand-bell was also in requisition at tithe auctions.

*Swearing on portable Bells*.—In former ages it was customary to take oaths on portable bells. Giraldus Cambrensis alludes to this custom. His words are : "I must not omit that the portable bells . . . were held in great reverence by the people and clergy, both in Ireland, Scotland, and Wales ; insomuch that they had greater regard for oaths sworn on these than on the gospels. For by some occult virtue, with which they were in a manner divinely imbued . . . those who forfeited such oaths have often been severely punished, and the chastisement inflicted on transgressors has been severe." (*Bohn's Edition*, p. 146.)

*Bells in Belfries*.—All the offices of church bells seem to be included in a couple of lines quoted by Bourne, p. 14, from Spelman, who derived them from a source that I am not acquainted with. These lines are :—

"Laudo Deum verum, plebem voco, congreco clerum,  
Defunctus ploro, pestem fugo, festa decoro."

(I praise the true God, call the people, convene the clergy,  
Mourn the dead, dispel pestilence, and grace festivals.)

These words call for no special remarks, but "*pestem fugo*" imply that the sound of the bell was supposed to be endowed with peculiar power.

In Dyer's *English Folk-lore*, p. 264, it is stated that "Wynkyn de Worde tells us that bells are rung during thunderstorms, to the end that fiends and wicked spirits should be abashed and flee, and cease the moving of the tempest."

From Bourne's *Antiquities of the Common People*, ed. 1725, p. 17, it would appear that devils were much afraid of bells, and fled away at the sound of them; and according to Croker, the opinion was entertained in Ireland and elsewhere, that the dwarfs or fairies were driven away from places by the ringing of the bells of churches. Croker remarks, in his *Fairy Legends of Ireland*, vol. ii, p. 106, that the Trolles leave the country on the ringing of bells and remain away. Such beings were associated in the popular mind with Satan. Croker writes (vol. i, p. 46): "The notion of fairies, dwarfs, brownies, etc., being excluded from salvation, and of their having formed part of the crew that fell with Satan, seems to be pretty general all over Europe." And thus they one and all were afraid of holy bells sanctified to the worship of God. This notion will account for many superstitions which cluster around bells. I lately heard of a pool, or well, not far from Penrhos Church, in which a wicked spirit was laid by the priest, through the instrumentality of a bell, which he rang, before which the Evil One retreated, and precipitated himself into the well, to escape from its horrible sound, and there he remains to this day.

*The Passing Bell.*—Formerly, in all parts of Wales, the passing bell was tolled for the dying, just as the spirit left the body. This is a very ancient custom, and is mentioned by the Venerable Bede:—

"When the bell begins to toll,  
Lord have mercy on the soul."

In our days, in country places, the bell is tolled, not as formerly, when the person was dying, but on the evening before the funeral. It has, consequently, lost its significance.



In Wilkins' *Concilia*, vol. iv, p. 249, is an injunction under the date 1564: "that when any Christian bodye is in *passing*, that the bell be tolled . . . and after the time of his passing to ring no more but one shorte peale, and one before the buriall, and another shorte peale after the buriall."

Ringng or tolling the bell before the burial is still common, and "a shorte peale after the burial" is still to be heard in many Welsh parishes, as, for instance, Llanyblodwel, Llanasa, and Caerwys.

The sexton, when tolling the passing bell, observes certain rules by which information is imparted to the parishioners respecting the deceased. Thus, in Northop parish, nine tolls repeated on each of the three bells denote a man's death; eight ditto, a woman's; seven ditto, a boy's; six ditto, a girl's.

In Efenechtyd, where there was only one bell, nine tolls thrice repeated, with a pause after each set, indicated a man's death; eight ditto, a woman's; seven ditto, a bachelor's; six ditto, a spinster's; five ditto, a boy's; four ditto, a girl's.

In some parishes the bell was tolled the above number of times without the threefold repetition. This custom is becoming obsolete. Immediately after the ringing of the bells or bell to denote the sex of the deceased, the age of the departed was tolled, and thus the parishioners knew whose passing bell was rung.

*The Broth-Bell.*—In many churches a bell is tolled after the congregation leaves the church of a Sunday morning. This is the case in Llanyblodwel. On inquiry as to the meaning of this custom I failed to get a satisfactory answer; but a lady laughingly said it was to give notice to thieves to make themselves scarce before the family returned from church, for they would interrupt the robbers at their labours.

In some parishes in Wales this bell was called *Y gloch botes*, or the *broth-bell*. In Bettws Gwerfil Goch, near Corwen, this bell was discontinued in the days of the living. The Rev. Robert Edwards, the Rector of

the parish, informs me that the object was to let those know who had to remain at home to get dinner ready, of which the first course was *potes*, or a piggin of porridge.

I find from *English Folk-lore*, p. 265, that: "In some country villages, it is customary to ring the church bell while the congregation are leaving the church. The reason assigned for doing so, is to inform the parishioners who have been unable to attend in the morning that divine service will be celebrated in the afternoon. . . . It is sometimes called the '*Pudding-Bell*', and, according to some, is rung in order to warn the cooks that dinner-time is near at hand."

It is said that the parish clerk was specially paid by the farmers for ringing this bell. The remuneration was a dole of meal paid to him by the farmers, in proportion to the size of their takings, the smallest farmer paying one bason-full of oatmeal, and the rest a greater quantity.

I find in Bettws Gwerfil Goch terrier, dated 1856, which is a transcript of that of 1774, that: "the clerk is entitled to Bell-sheaf, or *Blawd-y-gloch*."

But after all there may be some doubt as to this dole being paid for this special service.

*Joy-Bell*.—On every occasion of local or national rejoicings the church bell was rung. Weddings, returning home of families, coming of age of the squire's son and heir, and on such like occurrences, the solitary church bell was not silent; and where there was a peal they were boisterously loud in their expression of joy.

Bells were proverbially thirsty things, and unless their tongues were moistened with good old English ale rather often, their tongues would not wag. Entries are often found in parish records of ale supplied to the ringers. Thus, in the churchwardens' accounts in Chirk parish, for the year 1688, I find the following entry: "Payd for Ale to ye ringers when the byshopps were gott frome out of the tower 00 02 00."

*Fire-Bell*.—The church bells were always rung when

a fire took place ; the clanging of the bells on such occasions announced to the people that a fire was raging, and they immediately went to the scene of the conflagration to endeavour to extinguish it.

*The Excommunicating Bell.*—When a person was excommunicated, the church bell was solemnly tolled, and the practice is still continued in Catholic countries. Excommunication almost reached our days in Wales. Thus, I find in an old parish book in Llanfair D. Clwyd this entry : “ Henry Richard, for prophaning the Lord’s Day, and John David and Alice vth. Thomas for clandestine marriage, were all three pronounced excommunicated, July 1694.” And inside the cover of the old Parish Register of Newtown, Montgomeryshire, is the following entry : “ Memorand. August y<sup>e</sup> 11th, 1771, the following persons were denounced excommunicated : Mary Jones, Mary Davies, Edward Lloyd, Mary Ingram, and Mary Evans, all for fornication and bastardy.”

*Pancake-Bell.*—This bell was rung on Shrove Tuesday, and the custom has reached our days. A few years ago I examined Worthenbury school, on Shrove Tuesday, sometimes called Pancake-Day, and at eleven o’clock the church bell was tolled. On inquiry whether there was a service in church, the curate answered in the negative, and the children told me that the bell was rung to let their mothers know that it was time to put the pancakes on the fire.

This, originally, was a bell for calling the people to church to confession, immediately before Lent, as implied by the word *Shrove* Tuesday.

In many churches a bell is rung at eight o’clock in the morning, and at other hours when there are no religious services, showing that at one time divine services were held at those hours.

*Ave-Bell.*—This bell was rung previously to the services on Sundays and Saints’ days. In some parishes it was a custom to toll a bell, for a short time, half an hour before the hour of public prayer, and in many

parishes the clerk tolled the bell for a quarter of an hour previously to the hour of prayer, so as to give everyone ample time to be in church before the service commenced.

*Induction Bell.*—This is rung by the clergyman on taking possession of a new living, and it is said that the number of tinkles indicates the number of years of his incumbency. It consequently becomes a matter of vital importance to the incoming clergyman to arrange beforehand how many times he is to toll this bell. Should the living be not an eligible one, a few tinkles would be sufficient; but it should be remembered, on the other hand, that when tolling that bell, he is, it may be, tolling his own knell, and not the number of years that he is to wait for his promotion.

*The Clerk's Wage for Tolling the Bell.*—It was chiefly for the bell-ringing that the parish clerk was paid. This wage or dole was called

*Ysgub-y-gloch*, or bell sheaf;

*Yd-y-gloch*, or bell corn;

*Blawd-y-gloch*, or bell meal.

In the various parish terriers the clerk's wage is generally mentioned, and his dole is called by either of the above names.

I will give a few quotations on this point. In *Gwaun-ysgor* terrier, dated 10th Aug. 1816, is the following entry: "The clerk's wages is a customary allowance of one Threave of corn, half wheat and half barley, out of the Tythe which he may chuse in any part of the parish, and in the harvest collects the voluntary contribution of sheaves of corn from the parishioners."

Again, in *Cwm* terrier it is stated that: "there is also due to the parish clerk a stated rate of corn, viz., wheat or barley yearly, from every occupier of lands in the said parish, proportionably to what every inhabitant occupies."

Mr. John Morris, the aged parish clerk of Derwen, told me that he was in the habit of accompanying his father when the *Yd-y-gloch* was collected. In those



days carts were unknown, and the dole was collected and placed on a sledge. Often and again his father received a sledge-load of corn from a single farmer, and everyone gave liberally and freely. The custom ceased shortly after the passing of the Commutation Act, and the clerk henceforth in many parishes was remunerated out of the tithe.

With one remark, I bring this paper to a close. It would seem that the words *clock* and *bell* are in ordinary language, in Welsh, synonymous. This implies that in former years people took their time from the ringing, at stated hours, of the church bell, and not from dials or clocks, which in our days are so numerous, but which formerly were very scarce, even for years after their invention. Thus, every time we say "*Faint o'r gloch*," What's the time? we are in mind carried back to years gone by, and a custom which language enshrines.

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A CONTRIBUTION  
TO THE  
HISTORY OF THE PRÆMONSTRATENSIAN  
ABBAY OF TALLEY.

BY EDWARD OWEN, ESQ.

(*Continued from p. 107.*)

*The Rent of Assise in the Grange of Llanycroys.*

- 5s. 4d. Thomas David Price, gentleman, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir blarn [blaen] y Nant, of the yearly rent of five shillings and four pence, payable at the Feasts of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel, by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 5s. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir llwyn Ivan Moel, of the yearly rent of 5s., payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 5s. David Thomas John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Maen y corne, of the yearly rent of five shillings, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 5s. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir tall yr Escier, of the yearly rent of five shillings, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.
- 6s. 8d. Thomas Griffith Thomas holdeth by the rod, at the

Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Esceir y Krwys, of the yearly rent of six shillings and eight pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

4s. 4d. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with appurtenances, called Tir y wern vawr, of the yearly rent of four shillings and four pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

5s. David Lewis Thomas holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y Wern S(V)endigeid, of the yearly rent of five shillings, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

4s. 5½d. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Esceir, alias harloyne, of the yearly rent of four shillings and five pence halfpenny, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

3s. 4d. Dyddgy Thomas, widow, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y weyne, of the yearly rent of three shillings and four pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly; paying heriot, letherwitt, and fine for alienation, as aforesaid.

[5s.] Rees Thomas Bevan gwillim holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Esceir maen y corn, of the yearly rent of five shillings, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by

even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.

[4s.] David Jenkin holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir yr havod bwll, of the yearly rent of four shillings, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly ; paying [as before], and three bushels of oats yearly.

[4s. 4d.] Gwenllian David beynon, widow, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir kae .... of the yearly rent of four shillings and four pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.

[3s.] David Prichard holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir porth y rhyd, of the yearly rent of three shillings, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.

6s. 8d. John Thomas Morgan holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Rhose y bedw, of the yearly rent of six shillings and eight pence, payable at the Feast of the Annunciation of the Blessed Virgin Mary and the Feast of St. Michael the Archangel by even portions yearly ; paying heriot, letherwitt, and fine for alienation, as aforesaid.

18s. 4d. James Johns, gentleman, holdeth by lease one tenement with the appurtenances, called (? Llwyn) y Courte, and one water corn-mill, with the appurtenances, called Melin ..... at the yearly rent of eighteen shillings and four pence, paying at the [Feasts of St. John and St.] James the Apostles and St. Michael the Archangel by [even portions yearly, paying... bushels of] oats ; paying heriot, letherwitt...

[10s. John Griffith] holdeth by lease one tenement with the appurtenances, called ..... at the yearly rent of ten shillings, payable at the Feasts aforesaid.



- 9s. Ditto, holdeth by lease one tenement with the appurtenances, called Tir aber nawmor, of the yearly rent of nine shillings, payable at the Feasts aforesaid.
- 4s. 4*d*. Ditto, holdeth in like manner certain parcels of land [called] by the names of Gwascaedy Abett, of the yearly rent of four shillings and four [pence].
- 1s. 8*d*. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir y graig Lwyd, of the yearly rent of twenty pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine of alienation as aforesaid.
- 6s. 7*d*. Jenkin Thomas John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir koed Llaune, of the yearly rent of six shillings and seven pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 4s. 6*d*. Jevan William John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir y gelli felin, of the yearly rent of four shillings and six pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 4s. 6*d*. Jenkin Griffith holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir Ievan David duy, of the yearly rent of four shillings and six pence, payable at the Feasts aforesaid by even portions yearly, paying heriot and fine for alienation as aforesaid.
- 4s. Thomas Chappell holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir Ievan blaine, of the yearly rent of four shillings, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 7s. 10*d*. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement called Tir y ddol, of the yearly rent of seven shillings and tenpence, payable at the Feasts aforesaid by even portions yearly; paying heriot, and fine for alienation, as aforesaid.
- 10*d*. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one parcel of lands called Tir gardd y coed, of the yearly rent of ten pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.

- 1s. 6*d.* Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one parcel of lands called y llaine rhwng y klawdd ar dwr (the which two parcels of lands are pertinent to the two tenements of the said Thomas Chappell herein above mentioned), of the yearly rent of eighteen pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fines for alienation, as aforesaid.
- 3s. 4*d.* Jenkin Griffith holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y bigail, of the yearly rent of three shillings and four pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 2s. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Whitbrn (?), of the yearly rent of two shillings, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation as aforesaid.
- 9s. Ievan Thomas John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y pant glas, of the yearly rent of nine shillings, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 9s. Harry Price, gentleman, holdeth by the rod, at the Lord's will, one tenement with the appurtenances, called Tir blodoyen, of the yearly rent of nine shillings, payable at the Feasts aforesaid by even portions yearly, paying heriot and fine for alienation as aforesaid.
- 8s. 6*d.* Katherin John, widow, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir moel dafad duy, of the yearly rent of eight shillings and six pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 7s. 10*d.* David John David holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y berllan, of the yearly rent of seven shillings and ten pence, payable at the Feasts aforesaid by even portions yearly; paying heriot, and fine for alienation as aforesaid.
- 3s. 9*d.* Ditto, holdeth by the rod, at the Lord's will, after the

custom of the Manor, one tenement with the appurtenances, called Tir penn y lann, of the yearly rent of three shillings and nine pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.

- 8s. 4d. Lewis Thomas John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Llewelin dduy, of the yearly rent of eight shillings and four pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 9s. Ievan David Lloyd holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir y kaye gwnion, of the yearly rent of nine shillings, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 9s. Lewis John holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir penn y lann ycha, of the yearly rent of nine shillings, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 9s. Ditto, holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir pen y lann yssa, of the yearly rent of nine shillings, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 1s. 2d. David ap Jevan holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir Fos wenn, of the yearly rent of fourteen pence, payable at the Feasts aforesaid by even portions yearly; paying heriot and fine for alienation, as aforesaid.
- 6s. 8d. Morgan John Thomas Lloyd holdeth by the rod, at the Lord's will, after the custom of the Manor, one tenement with the appurtenances, called Tir glann y rhyd, of the yearly rent of six shillings and eight pence, payable at the Feasts aforesaid by even portions yearly; paying heriot, and fine for alienation, as aforesaid.

“Item they say that the tenants of the said grange of Goyddgryg do owe such suit and service to the said mill as [? of]

the said grange of Goyddgryg, called Melin wyddgryg, as there-upon the tenants thereof hath been accustomed time out of mind.

“The custom of Comortha issuing out from the said grange of Gwyddgryg. The said Jury do present that the sum of six pounds and ten shillings is provenient out of certain custom there called Comortha, payable to His Majesty by the tenants of the said grange every third year.

“The custom or duty of certain yearly sheep and lambs, and yearly carriots, due upon the said grange. Item the said Jury do present and say that there be due certain sheep and lambs, and certain carriots of certain customs there, called dafad dafita and yd carr, payable yearly by the tenants of the said [grange] of Goyddgryg to one John Griffith or his assigns, who hath the same by [lease], as yet unexpired this twenty-one years and upwards, and that the said John Griffith payeth yearly to the King for the same twenty-three shillings and eight pence, or thereabouts, and that the number and quantity of the said sheep, lambs, and carioats, shall appear by the said lease.

“Memorandum that the said last recited rent is paid unto His Majesty’s Receiver of this county of Carmarthen by itself.

“John Lloyd, esquire, holdeth in fee farm one water corn-mill, with the appurtenances, called Melin wyddgryg, of the yearly rent of sixteen shillings and ten pence, payable as aforesaid, in like manner, to our knowledge.

“Memorandum that this rent aforesaid is payable unto His Majesty’s Receiver for ..... mill by itself, and is no part of the beadle’s charge for this lordship.

“The presentment and answer of the aforesaid Inquest to ..... Articles in this behalf ministered, that be not answered ..... by them already.

“To the sixth Article they say that there is a certain fine ..... shillings for admittance mentioned in the said Article.

“To the seventh Article they say that the custom that is to be performed ..... part of the Lord of this Lordship towards and unto his tenants the ..... that the said tenants may have their rights of their said Lord, meaning ..... lands and tenements with their appurtenances. That is to say, that ..... have, hold, and enjoy their same lands of their Lord by virtue



..... after the custom of the Manor, by the rents and services thereof ..... due and of right accustomed.

“To the eighth Article they say that the custom that is to be performed on the part of the said tenants, to the benefit and service due to His Majesty, Lord of the ..... that the said tenants do and pay His Majesty their Lord ..... due upon them for their ..... time being, by virtue of their office ..... to keep all the Rolls, escripts, and muniments concerning the same.

“To the sixteenth Article they say that they know there are no lands concealed nor rents detained from His Majesty, whereof His Majesty hath right unto.

“To the seventeenth Article

“The meres and circuit  
of the Commons appurtenant  
within the grange of  
Keven blaidd.

Item they say that the Common  
called Mynydd Kefen Rhos, alias  
called Mynydd R..... lying within  
the said Grange of Keven Blaidd,  
is a common appurten[ant] .....

belonging to the lands and tenements, and to the inhabitants there ..... named, and that the circuit thereof is as followeth: first it be[gins at a] place called Penn y Rheol goy, and from thence adjoining to the [lands of] David ap Ruddy unto the lands of Morgan David Morgan, and so adjoyn[ing] his lands until a place called Llidiad Rhiw yr geingen, and [from] thence adjoining still to the late lands of John Griffith John, unto the [lands] of Thomas John Llewlin Jenkin, and so adjoining the same still to the [lands] of Charles David Morgan, called Tir yr havod wenn, and thence adjoining [unto] a part of the mountain belonging to the Lordship of Maynordilo, and so to a place called Y rhyd galed, and from thence unto Pwll y gwydde, and [from] thence unto Carn arad, and from Carn arad unto the beacon of Talley, and from thence unto the end of a ditch which is between the lands of Sir Henry Johnes, Knight, and the lands of Nicholas Williams, gentleman, and from thence along that ditch being and adjoining to the lands of the said Sir Henry Johnes unto a place called Cwm yr efail, and so adjoining still the lands of the said Sir Henry Johnes, unto a place called Penn y clawdd ynfyd, and from thence to Penn y Rheol goy aforesaid.

“The meres and circuit  
of the Common appurtenant  
to the Grange of  
Gwastade.

Item they say that the common  
lying within the said grange of  
Gw[astade] is a common appurtenant,  
properly belonging and appertaining  
to the lands and tenements situate  
and lying within Gwstade aforesaid, and to the

inhabitants of the said lands and tenements, and do say that the circuit thereof is as followeth: first it beginneth at a place called Lliadiad y Fordd las, and from thence unto a place called Y Garn Vach, and from Garn Vach unto a place called Blaen diwles, and from thence following the said brook of Diwles still unto a tenement called Tir Cwm Ivor, and from thence unto the common ditch, and so following the said ditch still unto Lliadiad y Fordd las aforesaid.

“Another common there. Item they say that there is another piece of common there appurtenant, lying within the said grange of Gwastade, at the side of a hill called Yr Allt dduy, properly belonging and appertaining likewise unto the lands and tenements and inhabitants of Gwastade aforesaid.

“The meres and circuit of a Common appurtenant within the grange of Traeth nelgan. Item they say that the common lying within the said Grange of Traethnelgan, at a place called Kefin y garth ar war Cappel Teillo, is a common appurtenant, properly belonging and appertaining unto those ten tenements situate and lying at a place there called Traeth Nelgan, between a river called Cothie and a river called Runnell, and unto the inhabitants of the said ten tenements, and they say that the circuit thereof is as followeth: first it beginneth at a great stone there called Maen y bedol, and from Maen y bedol, adjoining still to the lands of Water Johns, gentleman, unto the lands of Jevan William, and so adjoining to the lands of the said Jevan William unto the lands of William Thomas William, and so adjoining unto the same until the land of Rees William Thomas ap Howell, and so adjoining his lands unto the lands of the said Water Johnes, and so adjoining his said lands unto Maen y bedol aforesaid.

“The circuit of the said common. Item they say that there is another small common appurtenant, lying within the said grange of Traeth Nelgan, at a place called Y Cwm bleog, properly belonging and appertaining unto the lands, tenements, and inhabitants thereof, and they say that the circuit thereof they know not, because the common there belongeth to other Lordships adjoining.

“The meres and circuit of the common appurte- Item they say that the common lying within the Grange of Goeth-

nant within the said  
grange of Goethgryg.

gryg aforesaid is a common appurtenant, properly belonging and appertaining unto the lands and tenements of the said grange of Goethgryg and to the inhabitants thereof.

They say that the bounds and circuit thereof are as followeth : first they begin at a place there called Blaen blodoyen, and from thence unto a place called Rhyd Vedw, and from Rhyd Vedw unto a river called Marles, and from Marles unto a ditch called Yr hen glawdd, and from thence unto a river called Pib, and from Pib unto a place called Pant y Sais, and from thence unto a brook called Croes (? Cors) vechan, and along the same until the end thereof, and from thence unto a brook called Croes Vaur, and from Croes Vaur straight unto a place called Blaen gwen, and from thence unto the common ditch, and along the said ditch unto Blaen blodoyen aforesaid.

“Memorandum that they say that Griffith Lloyd of the forest of Clyn cothi, esquire, doth challenge the most part of the said common to be his proper right, and doth oftentimes impound such cattle as come thereupon.

“The bounds and circuit of the common appurtenant within the said grange of Llanycroys.

Item they say that the common lying within the said grange of Llanycroys is and was, time out of mind, a common appurtenant, properly belonging and appertaining

unto the lands and tenements of the said grange of Llanycroys, and unto the inhabitants of the said lands and tenements, and they say that [the] meres and circuit thereof are as followeth : first they begin in and at the ditch of the said common, upon a place called Y Lan Las, and from thence [unto] a great stone there called Hir vaen gwyddog gudam, and from the said stone unto another stone called Yr byr vaen yr esceir bervedd, and from thence unto a place called Yr ourfa domlyd, and from Ourfa domled unto a place called Nant coraderwen, near Prenvol gwallwen, and from thence unto a place called Rhiw Rhiscen, and from thence unto the said ditch in a place there called Y truffwrch, over a brook called Nant yr erw, and from thence along the ditch still unto Lan Las aforesaid.

“Item they say that they know no incroachment made upon any of the aforesaid commons, save only what they have before expressed.

“Forasmuch as David Thomas hath taken pains in drawing up of this Survey for His Majesty's service, we do think fit to award and order that the said David Thomas shall receive at

the next Court Leet, or before, from every of His Majesty's tenants, the sum of eight pence, and from every undertenants four pence; and if in case any of the said tenants do refuse to obey [the above] order, we then refer him to be amerced by Richard Muckleston, gentleman, ste[ward] of this Lordship, at the next Court Leet to be holden for the same.

"The names of the Jury:—

John Morgan	Harry William Rees	} Jurors."
David John David	Lewis Thomas John	
David Thomas	Jenkin Griffith	
Rees Thomas	Evan David Lloyd	
Thomas Rees	John Thomas Morgan	
Thomas Griffith Thomas	Rees Thomas Morgan	
Thomas Griffith Rees	William Thomas Powell	
William Thomas P'ddy	John Thomas Morris	
Morgan John Thomas Lloyd		

"Borough English", or the right of the youngest, is still the rule of succession to property in parts of the manor of Talley. It has, no doubt, continued unbroken from the days of Rhys ab Gruffudd; and its survival through the great economic changes of the fourteenth and sixteenth centuries is a mark of the conservative tendencies of the Præmonstratensian Canons and of their successors, the officers of the Crown lands.

It will be observed that in the period lying between the dates of the two documents several members of the manor had been granted away. Notably the Monmouthshire property in the neighbourhood of Abergavenny, which, from its isolation and distance, must always have been a source of trouble to administer, was disposed of (at least in part), in the 37th Henry VIII, to a James Gunter. Instructions were issued in that year for the sale to him of the grange of Rhiw Goch, otherwise Tyre y Menith (Tir y Mynydd), in Gwent Ucha, in the parish of Llanwenarth; and also the grange of Coll Grange in Gwent, in the parish of Llandeilo (Pertholey = Porth Halawg<sup>1</sup>). Two farms in the

<sup>1</sup> This was also called Llan Fawr (see the grant to the see of St. Teilo in the *Book of Llan Dâv*, ed. Evans, p. 122). The Monastery of Margam also possessed a grange in this parish.



parish of Abergavenny, called Grofeld Vaugh (Vach) and Groffeld Vaure,<sup>1</sup> were purchased some time during the reign of Henry VIII by Hugh Losse and Thomas Butcher, who, no doubt, bought to sell again to a higher bidder, as was the case with most of the monastic properties that fell into the hands of the hangers-on of the Court.

In A.D. 1557 the lands comprised within the grange of Pencothy, and detailed in the Ministers' Account (*vide* p. 44) at rents amounting to 30*s. per annum*, and the land held by Jenkin ddu at 4*s. 4d. per ann.*, in the grange of Kefn llech (*vide* p. 40), together with other lands of the value of £9 : 4 : 1½, in the King's hands by the death of the Lady Katherine, Countess of Bridgewater,<sup>2</sup> were sold to a John ap Harry. The report<sup>3</sup> of Robert Moulton, the deputy auditor, states that "the premisses lieth not nere any the King's and Quene's majesty's manors, castels, honors, or houses wherunto their majestys have their usuall accesse. What parks, woods, or mynes ben upon the premisses I knowe not. The premisses in Pencothye ben all yt ther majestys have withen hands of ye said possessions of Talley within the same towne[ship]. The premisses in Keventhlethe ben parcell of ye rents of assise in ye same towne[ship], and answered as a quillet, according to ye recepte in ye proven accompt of ye said monastery. The premisses in Kilsayne [parcel of the possessions of the late Countess of Bridgewater], etc. .... There be no rents, fees, n' other charges goyng out of the premisses, nor other things mete to be considered, for the sale thereof, that th'auditors have intelligence of."

<sup>1</sup> The "Croys Felde" of the Ministers' Account (*vide* p. 44).

<sup>2</sup> This lady was the wife of the unfortunate Sir Rhys ab Gruffydd (see *Arch. Camb.*, 5th Ser., vol. ix, p. 93 *et seq.*), having, after his execution, married Henry Earl of Bridgewater. Her possessions in dower were reserved to her during her life by a special provision inserted in her husband's Bill of Attainder (*ib.*, p. 206).

<sup>3</sup> Harl., 606, "com' Karm'den."

The following instruction for the surrender was issued upon the above report :

“Secundo die Junii      The clere yearly value of the pre-  
1557, rated for John      misses, £11 : 18 : 5½,<sup>1</sup> which rated at  
ap Harry.      thirty years' purchase amounteth to  
£727 : 13 : 9,<sup>2</sup> the money to be paid in

hand before the xvi of June next.

“The king and quenes majestys to dischardge y<sup>e</sup> purchaser of all things and incumbrances made or done by their majestys, except leses.

“The purchaser to discharge y<sup>e</sup> king and quenes majestys of all fees and reprises goyng out of the premisses.

“The tenure in socage.

“The purchaser to have th'issues from the fest of th'ann[un-  
ciation] of Our Lady last past.

“The purchaser to be bound for the woods. The lede, belles, and advowsons to be excepted.”<sup>3</sup>

In the second year of Queen Elizabeth (A.D. 1559-60), the grange of Dolhole, which had been leased to the tenants conjointly by Abbot David in the year 1463, for the period of ninety-nine years (*vide* p. 45), and would accordingly fall into the hands of the Crown in 1562, was granted to Griffith Rice.<sup>4</sup>

The site of the Monastery and several of the granges had been granted to Richard Dauncey, directly after the dissolution of the Abbey, by a lease which is set forth at length in the Ministers' first account (*vide* p. 36), for the period of twenty-one years from A.D. 1537. Upon the expiry of this lease, the site of the Abbey buildings, valued at £1 : 6 : 8 *per ann.*, and the granges of Kerrig Kennen and Ynysdeilo, valued at £1 and £1 : 13 : 4 respectively (the former rents), were sold to a Richard Revet, in A.D. 1563, for a sum amounting to thirty years' purchase upon the rental value.

<sup>1</sup> Should be £10 : 18 : 5½.

<sup>2</sup> Error for £327 : 13 : 9.

<sup>3</sup> The last condition must relate to the Countess of Bridgewater's possessions.

<sup>4</sup> He was the son of Sir Rhys ab Gruffydd and Lady Katherine Howard, afterwards Countess of Bridgewater. His father's attainder was reversed, 1 Edward VI, and he reinstated in possession of the estate of Newton, otherwise Dinevwr.

The deputy auditor observes that the lands remaining to the Crown after this sale produced £159 : 16 : 8 *per ann.*, though it is now impossible to discover how the amount is arrived at.

We obtain an interesting glimpse of affairs within the manor of Talley in the fragmentary records of an action at law heard in the year 1618, which have been preserved amongst the Exchequer Depositions now at the Public Record Office. It was a suit touching the grange of Brechva Gothy, then parcel of the lordship of Talley.

The plaintiffs were William Whitmore and Edmund Sawyer, and the defendants were Griffith Lloyd, Jenkin David Thomas, John ap Jevan, and John David Jevan. The Commission was issued 23 June, 16 Jac. I (1618), and the interrogatories administered and depositions taken at Carmarthen on the 23rd of the following month.

The only papers that have been preserved are the interrogatories administered on behalf of the defendant, and the depositions of his witnesses. It would appear that he desired to establish the customary descent, by "Borough English", to the younger son of the deceased tenant. In the absence of the plaintiffs' interrogatories and depositions it is difficult to comprehend the plaintiffs' case.

From the nature of the questions put to the witnesses on behalf of the defendant, Griffith Lloid, we gather that he owned several messuages and lands lying within the grange of Bechvagothie, which had been, time out of mind, part of the lordship or manor of Talley. Defendant's grandfather, Griffith Lloid, Esq., deceased, was in his lifetime lawfully seized, according to the custom of the said lordship or manor of Talley, "of and in all or any the said several messuages, tenements, and lands now, and tyme out of mynd ..... part and parcell of the customarie and copyhold lands and tenements of the said lordship or manor, and of the nature of Borough English, descendible to the

youngest son or youngest heir male, according to the custom of the said manor, and limittable; and time out of mind used to be demysed by giving a virge or roade [rod] in the court of the said manor by the lorde of the said manor, or his steward, to any person or persons willing to accept the same in fee, according to the custom of the said lordship, or for any lesser extent.

“Thomas Lloid being so seized of the premises in question, about nine years then last past, for considerations hym moving, did, at a court holden within the said manor, by the virge or rodd, in open court, according to the custom, surrender the aforementioned premises into the lord's hands, to be by him or his steward granted to David Lloyd, defendant's late father, now deceased, to the use of him, his heirs, and assigns for ever.” Upon which the said David paid his fine, did his fealtie, and was admitted tenant.

David ap Jevan Ll'n Jenkins was in like manner lawfully seized in his demesne, as of fee of a messuage and tenement called Tyr Llayn y pren teg and Klyn and Llockey, which had ever been of the nature of Borough English. David ap Jevan, nineteen years before, had parted with his holding in like manner to his fellow defendant. But the story comes to an abrupt conclusion at this point. We incidentally learn that David Morgan Rees of Llangaddock, Carmarthen, aged sixty-five, was steward of Talley at the time of the lawsuit.

In strict order of time follows the Survey of the Manor in 1628, which has been already given. After the execution of Charles I and the complete establishment of the Parliamentary rule, fresh surveys were made of all the lands that had belonged to the royal family. The following is an abstract of the Survey of Talley, made in the year 1650, taken from a document in the Land Revenue Record Office :

“A Survey of the Mannor of Tally, with the rights members and appurtenantes thereof, lying and being in the county of Carmarthin, late parcell of the possessions of Charles Stewart,



late kinge of England, made and taken by us whose names are hereunto subscribed, in the moneth of May [1650], by vertue of a Com'ission grounded uppon and (*sic*) Act of the Com'ons of England assembled in Parliam't, for the sale of the honors, manners, and lands heretofore belongeinge to the late kinge, queene, and prince, under the hands and seales of ffive or more of the trustees in the said Act named and appoynted.

The rent of assize, and from the coppihoulders, to the Lord of the aforesayd Mannor of Talley, w'thin y <sup>e</sup> said mannor, houldinge by a fine certeine, accordinge to the custome of the sayd mannor, and payable yearly at May and Michaelmas, are per ann.	£15	3	4
The rent or custome called a Comortha, and payable every third yeere w'thin the aforesayd mannor, is £12 : 18 : 2, which beinge equally divided is p. ann.	4	6	0½
The Court Leetes and Court Barrons ffynes and amerciaments of cort, issues, post ffynes, ffynes uppon descent and alienacon, leases, waifes, strayes, deodands, ffellons goods, goods of ffellons of themselves ( <i>i.e.</i> , felons <i>de se</i> ), of fugitives, and of condemned persons, stawhinge ( <i>sic</i> ) w'thin the aforesayd mannor, and to the Royalty thereof appertaining, wee estimate, communibus annis .	6	8	4 <sup>1</sup>
Sum total of y <sup>e</sup> present profitts p. ann.	£26	2	9

“Memorand’ that by the custome of this Mannor, if any copiholders w’thin the same happen to dye without issue of his body lawfully begotten, his estate that hee dyes possessed of is fforfeited to the Lord thereof.

(s.) Hen. Shakspeare  
John Marryott  
Peter Price.”

From that period to the present the Abbey and manor of Talley may be said to have had no history. It is said that some time during the last century the greater portion of the Abbey church, which had until then formed the parish church, was taken down, and the materials utilised in the construction of the present

<sup>1</sup> Should be £6 : 13 : 4.

building. The latter is within the original precincts, and has been recently restored. The expense of taking down the old building was defrayed by the sale of the great bell to the authorities of Exeter Cathedral, where it is still said to remain. A considerable portion of the remains of the Abbey church fell down in the winter of 1845. In 1892 excavations were commenced upon the site, under the superintendence of Mr. S. W. Williams, F.S.A., and are still being continued.

According to a note of the late Mr. Rice Rees of Llandovery, made in the year 1826, and courteously communicated to the author by Mr. Ballinger of the Cardiff Free Library, from a note-book of the late Mr. William Rees of Tonn, "the records and MSS. of the Abbey, which comprised the records of the Princes of South Wales, and most valuable MSS., were at the Dissolution sent to Carmarthen, where they were preserved until the latter part of the last century, when the house in which they were deposited was burnt down during an election-riot, in the contest between Mr. Phillips of Gwin Gwily and" [note ends abruptly.]

There may remain in public or private custody a few documents that would elucidate some of the obscure episodes in the history of Talley Abbey, though it is hardly probable that the subsequent gleanings will be rich ones. At their best, the annals of the only Welsh Præmonstratensian monastery are meagre and unsatisfactory. But the sequestered situation of the house, and the remote position of its estates, render it probable that amongst the tenantry of the royal manor of to-day are to be found the descendants of those who tilled the land at a period when the White Canons of Talley exercised their beneficent influence in the lovely valleys of Carmarthenshire.

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## LIST OF ABBOTS OF TALLEY.

Gervase, afterwards Bishop of St. David's, in A.D. 1215.

Griffin, 1239.

Rhys ap David, 1343-4.

Rhys ap Ieuan, 1382.

William, 1397 and 1399. (Dugdale.)

Morgan, 1409.

Morgan, "succeeded in 1426". (Dugdale.)

David occurs in 1430. (Dugdale.)

Lewis, 1435.

David, 1463.

David, 1504 (Dugdale), living in 1518.

Rhydderch Jones, 1525 ; last Abbot.

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## Cambrian Archaeological Association.

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### REPORT OF THE OSWESTRY MEETING.

(Continued from p. 154.)

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### EXCURSIONS.

#### THURSDAY, AUG. 24<sup>TH</sup>.—EXCURSION No. 3.

*Route.*—Members assembled at the Great Western Station at 8.30 A.M., and were conveyed by train to Llangollen (15 miles by rail), whence Valle Crucis Abbey ( $1\frac{1}{2}$  mile N. of Llangollen Railway Station) and Eliseg's Pillar (half a mile further N.) were visited on foot; also Castell Dinas Brân (1 mile N.E. of Llangollen) and Plas Newydd (half a mile south-east of Llangollen). On the return journey a stop was made at Ruabon (12 miles N.) to inspect the church. Total distance by train, 30 miles, and on foot 5 miles.

On their return the members visited Oswestry Castle on foot. Luncheon was provided at the Hand Hotel, Llangollen.

*Llangollen.*<sup>1</sup>—An uninteresting town of about 5,000 inhabitants. Owes its charm to the great beauty of the surrounding scenery. It is shut in on the north by the grand limestone cliffs of the Eglwyseg Rocks, in front of which rises a conical outlier of Silurian slate, crowned by Castell Dinas Brân. The bridge over the Dee, which connects the Station with the town, has four pointed arches, and is of the fourteenth century. It was looked upon as one of the so-called "Wonders of Wales".

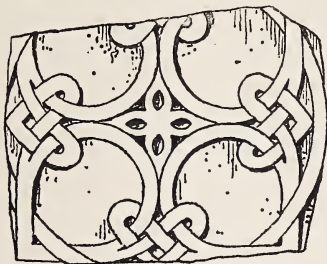
The church, dedicated to St. Collen, has a good Perpendicular roof and a Decorated south-west doorway, near which is the tomb of "The Ladies of Llangollen". The chancel and south aisle were erected in 1865.

<sup>1</sup> Pennant's *Tour in Wales*, p. 278,

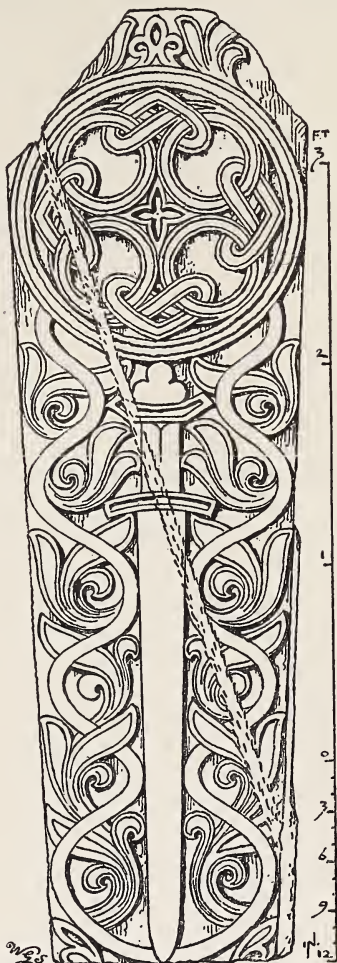


*Valle Crucis Abbey.*<sup>1</sup>—This beautiful ruin is situated in a romantic and secluded glen on the north side of the River Dee, just above Llangollen. The Cistercian Monastery of Valle Crucis, or Llanegwest, as it was formerly called, was an offshoot from the less celebrated but nevertheless parent Abbey of Strata Marcella. According to the *Brut y Tywysogion* (Rolls edition, p. 257), Madog, son of Gruffudd Maelor, founded the Monastery of Llanegwest, near the old cross in Yale, in A.D. 1200. The foundation charter, which was mistaken by Dugdale and others for one belonging to Strata Marcella, has been printed in the *Arch. Camb.* by the late Mr. Morris C. Jones.

The plan of the church of Valle Crucis is cruciform, with aisles on each side of the nave, and four transeptal chapels. The cloister-garth was on the south side of the nave. The conventual buildings still in existence are those on the east side of the



Built into central Bay of Chapter House, Valle Crucis.



VALLE CRUCIS

cloister-garth, namely, the Slype, Chapter-House, and Common Room.

<sup>1</sup> John Williams (Ab Ithel) in *Arch. Camb.*, 1st Ser., vol. i, p. 17; Morris C. Jones in *Arch. Camb.*, 3rd Ser., vol. xii, p. 400; E. P. Loftus Brock in *Journ. Brit. Arch. Assoc.*, vol. xxxiv, p. 145; J. C. Buckler's *Cistercian Architecture*, vol. v, p. 73, in British Museum, Add. MS. No. 27,764; Dugdale's *Monasticon*, vol. v, p. 720; *The British Architect*, Aug. 31, 1877; *Archæological Journal*, vol. xxi, p. 445; Pennant's *Tour in Wales*, p. 369.

On the second storey above this range of buildings is the Monks' Dormitory, 60 ft. long and 22 ft. wide. The extreme length of the church inside is 165 ft., and the width across the transepts 98 ft. There has been a low, square, central tower over the crossing. The east gable and transepts are very late Transitional Norman or the severest Early English, and the nave and west gable Decorated in style. The architectural effect of the east end is utterly marred by an unusual and particularly hideous arrangement of pilasters, extending round the upper pair of lancet-windows. The shortcomings of the design of the east end of the church are fully atoned for by the great beauty of the west end. Above the exquisite rose-window in the west gable is the following inscription in raised Lombardic capitals :—

QVIESCAT AME

ADAM ABBAS FECIT HOC OPVS I PACE.

The Monks' Dormitory is immediately over the Chapter-House ; and in the floor of the former, just above the vaulting of the latter, several thirteenth and fourteenth century sepulchral slabs have recently been discovered ; some inscribed with Lombardic capitals, and others ornamented with scrolls of foliage. It would be very desirable to have these removed at once, or covered over again, otherwise the trampling of the feet of visitors will soon obliterate every trace of the carving, which is now in unusually good preservation.

In the course of these recent explorations a sepulchral slab was discovered, bearing a cross with expanded ends to the arms, of rather unusual design. The sculpture of the capitals from which the vaulting of the presbytery once sprang (still *in situ*), and the capitals of the nave-arcades (preserved, with other fragments, amongst the ruins), present some local peculiarities of style which should not escape notice. Since the explorations made at Strata Florida and Strata Marcella Abbey, the fact has been revealed that there was a distinct Welsh variety of sculpture in stone in the twelfth and thirteenth centuries.

There are several good bits of sculpture amongst the details of the building, and some sepulchral slabs of considerable interest preserved within the ruins.

Valle Crucis was visited by the Cambrian Archæological Association in 1884, from Bala, and by the British Archæological Association during the Chester Congress in 1849, and the Llangollen Congress in 1877.

A paper on the architectural history of Valle Crucis Abbey, by Mr. Harold Hughes, A.R.I.B.A., is published in the present number of the *Arch. Camb.* The party were guided over the Abbey on this occasion by Mr. Harold Hughes and Mr. Stephen Williams, F.S.A. It is very desirable that the whole site of the building should be systematically excavated.

The Rev. H. T. Owen has recently uncovered some more of the

portions of the walls hitherto beneath the ground, and will prosecute his researches further if he is supplied with funds for the purpose.

The following article on the subject appeared in *The Oswestry Advertiser* for January 21, 1894:—

“HISTORY OF THE EXCAVATIONS AT VALLE CRUCIS ABBEY.

“The Rev. H. T. Owen of Trevor sends us some interesting reminiscences of the excavations at Valle Crucis Abbey, which have in recent years added so largely to the interest of that beautiful ruin. In 1851, when a little boy, Mr. Owen, accompanied by his father, went to see the first excavations undertaken at the Abbey. He found three men engaged in uprooting a large ash-tree which had grown up at the east end of the church, near the high altar; and when the tree fell, a human skeleton was found entangled in the roots. The tree, he concludes, must have begun to grow soon after the dissolution of the Abbey in 1536. At that time the nave was filled up to a height exceeding that of the bases of the pillars, and not a vestige of the wall of the north aisle was to be seen, as it was level with the adjoining field. The west door was also blocked up.

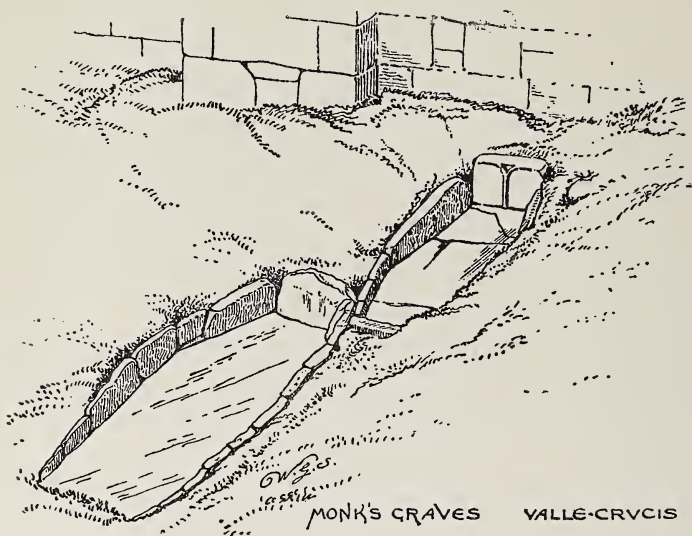
“The excavations were undertaken by the late Viscount Duncannon and the late Mr. Wynne of Peniarth, with Mr. Penson of Oswestry as architect. At the time, and for many years after, Miss Lloyd was the custodian of the Abbey.

“In excavating the nave a large quantity of human remains were turned up, and a cartload of them was removed to Llantysilio churchyard, and re-interred there. Mr. Owen concludes that after the dissolution of the Abbey, the nave must have been used as a burial-ground. The buildings, too, for generations after the dissolution, must have been used as a quarry to supply stones for the erection of farm-buildings. For forty years, until she died in November 1880, the Abbey remained in the custody of Miss Lloyd, and during this long time nothing more was done in the way of excavation.

“In December 1882 the keys of the Abbey were handed over to Mr. Owen. Up to that time the chapter-house and all the monastic buildings were used for farm purposes; the sacristy was used as a stable, and the cloister-court as a farmyard. This state of things was grievous to any one with a spark of proper feeling. A few years previously Mr. Trevor Hughes of Glascoed, Carnarvon, who had always taken great interest in the Abbey, had removed many of the more modern buildings which surrounded the cloister-court; and in May 1883 Mr. Hughes induced his brother, the late Mr. Rice Thomas, to undertake the clearing out and excavation of the chapter-house, so as to show the beautiful pillars and their bases. This work occupied about a year, and many will remember the celebration of the completion of this work on May 14, 1884, when Father Ignatius gave an interesting address to some three or four hundred



people, many of whom had come from considerable distances. This work cost Mr. Trevor Hughes some £600; and at the same time he raised the boundary-wall, and properly enclosed the cloister-court. Since 1851, however, nothing had been done inside the church, and Mr. Owen, thinking it was his duty to do something to make the Abbey as interesting as possible, undertook to remove the *débris* which filled the corners of the chapels and some parts of the south aisle; and when, in about a year, this work was completed, it showed the dimensions of the nave and aisles. Mr. Owen also collected the arch-mouldings and the caps of the pillars, and arranged them in such a way that visitors might form some idea of the former beauty of the Abbey.



“The year 1886 was a memorable one, for in that year the Monks’ Well, or Wishing Well, was uncovered. In 1887, while excavating the founder’s chapel, a human skull, very large, and in good condition, was found. The most notable feature of it is a hole not far from the crown. It would appear that the owner of the skull must have lived with this hole in it, as the bone showed signs of having begun to thicken, and, no doubt, the skin had grown over it. The relic is preserved in the museum at the Abbey, with a number of other curiosities found during the excavations.

“The year 1888 being wet, and unfavourable to excavation, Mr. Owen turned his attention to the dormitory, which had never been disturbed since the time it was burnt down. In the *débris* here some interesting tombstones were found. Mr. Palmer of Wrexham inspected them, and wrote a description which appeared in *The Advertiser*; but Mr. Owen differs from Mr. Palmer’s theory as to



their date, and attributes them to a period earlier than the Cistercian period of the Abbey. The stones are six in number, beautiful in design, and in perfect condition. Some antiquaries attribute them to the tenth or eleventh century.

“The year 1889 was memorable for the visit of the Queen to North Wales, and it was not unreasonably hoped that when Her Majesty visited Llangollen, she might call at the Abbey. At one time it was definitely arranged that Her Majesty should do so, and Mr. Trevor Hughes came over to arrange for the making of a new road up to the Abbey, which was estimated to cost £100. The visit, however, was abandoned; but as hopes were entertained that some of the members of the Royal Family would visit the Abbey, the approach to it was improved, and Mr. Trevor Hughes at some expense restored the sacristy window. The sight of this work going on suggested to Mr. Owen that he ought to do something to mark the occasion, and he undertook to remove the *débris* from one part of the north aisle and transept,—a work which occupied the greater part of two years. When completed it turned out to be the most interesting work ever done, as it brought to light the buttresses of the north transept and aisle, which were very interesting. The excavations showed that all the work was of about the same date as Salisbury Cathedral, and in excellent preservation. He was finally rewarded by the discovery of a fine tombstone laid on the foundation, between the third and fourth buttresses, showing a Knight Templar’s sword engraved on the stone; but there being no other inscription, it has never been found whose stone it was.

“On reaching the west end, Mr. Owen was very much surprised to find a large buttress, somewhat like a turret-tower, which seemed to have been pulled down to the level of the embankment surrounding it. Under the roots of an old sycamore-tree, close to the buttress, he also came upon a quantity of old glass of different periods (some very early, and some of the thirteenth and fourteenth centuries), which has since all been set in a small frame, and is now in the Museum attached to the Abbey.

“The window is well worth inspection, as it is of the same period as the patchwork windows made up at Canterbury and Christ Church, Oxford. The colours are very deep, especially the ruby, and there is a shade of green never to be seen now.

“The cost of the last excavations was so great as to prevent any more of such work being done for two years; but as several visitors were anxious to see the cloister-court excavated, Mr. Owen started upon that work in the summer of 1893; and in the course of the work, besides the outer wall, he came upon the wall of the arcade. The width of the cloister was thus shown to be from 8 to 9 ft.; and all was now nearly traced except the wall on the south side, which will take some two months more before it can be excavated. In pursuing the course of the cloister-court boundary-wall they came upon a very ancient gateway and porch,—Norman, if not earlier; and from these excavations Mr. Owen concludes that the cloister-

court is very much earlier than the Abbey Church. No doubt the cloister-court was the old Llanygwestl, for *llan* meant enclosure, and *gwestl* for strangers.

"On the site there seems to have been a religious house from a very early period, for in the course of the excavations Mr. Owen discovered three or four distinct burnings. At a depth of 2 yards was the old wooden structure, all burnt, excepting a few pieces of oak; above that was the old Roman work of dressed stone, and above that again the blue stone; so that it was quite clear that British, Roman, Saxon, and Norman work had been destroyed from time to time, and that the present structure was rebuilt in 1200, in the Early English style, from the materials of the former structures, for stones of all these periods were to be found in the structure. In the excavation of the cloister-court in 1893 he came across a Roman hypocaust and a Roman adze, which tended to show that there must have been a house on the site in Roman times.

"If funds are forthcoming, it is hoped that the excavations will be completed in the ensuing summer; but as the undertaking is greater than Mr. Owen can bear, it is hoped that antiquaries and others interested in the work will take a share in the expense of developing the history of what is probably the oldest monastic foundation in Wales. No doubt is entertained that the excavations of the quadrangle will disclose the presence of ancient tombstones, as fragments have been found already; and in the cloister-court of Llanygwestl probably lies concealed much of the history of the Abbey.

"Mr. Owen, in conclusion, appeals for help in the work he has in hand."

*Eliseg's Pillar*.<sup>1</sup>—This remarkable monument belongs to a class not uncommon throughout the area of the ancient kingdom of Mercia, and found even as far north as Gosforth in Cumberland, the peculiarity of which is that the lower part of the shaft of the cross is round, whilst the upper part is square. Where the square dies away into the round, a semicircular line of intersection is produced, which, together with the square angles of the upper part, is emphasised by means of a roll-moulding. Just below this there is a horizontal roll-moulding encircling the top of the round part. Out of all the monuments of this type which are known to exist, only two are inscribed, namely, Eliseg's Pillar, and one of the two similar pillars in the churchyard of Beckermest St. Bridget's, in Cumberland.

If Mr. Edward Lhuyd's reading of the inscription on Eliseg's Pillar, as given in Gough's edition of *Camden*, is to be accepted, it

<sup>1</sup> Prof. I. O. Westwood's *Lapidarium Walliæ*, p. 199, and Pl. lxxxvi; *Arch. Camb.*, 1st Ser., vol. i, p. 32; Camden's *Britannia*, Gough's ed., vol. iii, p. 214; J. Williams (Ab Ithel) in *Arch. Camb.*, 2nd Ser., vol. ii, p. 295; Pennant's *Tour in Wales*, p. 373.

records the facts that the monument was erected by Concenn, son of Cattel, son of Brochmail, son of Eliseg, son of Guoillauc, to the memory of his great-grandfather Eliseg; and that Conmarch wrote



Pillar of Eliseg.

the inscription at the request of his King, Concenn. The inscription is (or was) in Hiberno-Saxon minuscules, in thirty-one lines, divided by crosses into four paragraphs. The first paragraph relates to the erection of the stone, the second is too imperfect to make



any sense of, the third gives the name of the scribe, and the fourth asks for the blessing of God on Concenn, "in tota familia ejus, et in tota regione povois" (i.e., Powys). According to Professor Westwood, the only word now legible out of the whole is the name Cattel. The *Brut y Tywysogion* records the death of Cadell, King of Powys, A.D. 808; of Griffri, son of Cyngen, son of Cadell, through the treachery of his brother Elisse, in 815; and of Cyngen, King of Powys, at Rome, A.D. 854. Perhaps these entries may help to fix the date of Eliseg's Pillar as being possibly of the ninth century. When Pennant wrote his *Tour in Wales*, Eliseg's Pillar was lying in a hedge, having been thrown from its base during the civil wars. It was re-erected in 1779, by T. Lloyd, Esq., of Trevor Hall. The monument is 6 ft. 8 in. high, and stands on the summit of a mound.

Here Mr. J. Romilly Allen delivered a short descriptive address on the subject to the archæologists, who clustered round the base of the ancient pillar. Referring to the name of the monument, he said that the earliest mention of it was in the *Brut y Tywysogion*, where it was stated that the Abbey of Valle Crucis was founded in A.D. 1200, "near the old Cross in Yale". The name, "Eliseg's Pillar", could be traced to the time when the reading of the inscription (published in Gough's edition of Camden's *Britannia*) was made by Edward Llwyd of the Ashmolean Museum at Oxford. In this reading the name Eliseg was given as the erector of the stone. Mr. Allen stated that when Pennant wrote his *Tour in Wales*, the Pillar was lying prostrate, and pointed out the modern inscription recording its restoration by T. Lloyd, of Trevor Hall, in 1779. The more ancient inscription was in Hiberno-Saxon minuscules, and almost entirely obliterated; but the small incised cross at the commencement could be clearly seen. The relationship of the various persons mentioned corresponded with those given in the Welsh genealogies preserved in a 14th century MS. in the British Museum (Harl. 3859, fol. 195A). The names of Cadell, Cyngen, and Elisse occurred also in the *Brut y Tywysogion* between the years A.D. 808 and 854. The question was whether Edward Llwyd was acquainted with the old Welsh genealogies, and made his reading of the inscription to suit them. If his reading was to be relied on, it was one of the longest and most important early Christian inscriptions in Great Britain, and it was lamentable to think that it had been allowed to perish by exposure to the weather.

With regard to the form of the monument, Mr. Allen observed that its peculiarity consisted in being approximately round at the bottom and square at the top, the semicircular lines of intersections of the flat and curved surfaces being emphasised with a roll-moulding; and just below this, a horizontal cable-moulding encircling the top of the round part. This type of monument was apparently of Mercian origin, as specimens occurred with greatest frequency in Staffordshire, although there were examples as far north as Cumberland. Plot, in his *History of Staffordshire*, called them Danish pillars, and some persons had even thought they



might be Roman. There could, however, be little doubt, from comparing Eliseg's Pillar with the Gosforth Cross (a cast of which might be seen in the South Kensington Museum), that the former was not a pillar at all, but the shaft of a cross broken off. This was further borne out by the former name of Eliseg's Pillar, viz., "The Old Cross in Yale." The field in which it is situated is still called "Llwyn-y-Groes" (the Grove of the Cross), and the whole glen, "Pant-y-Groes" (the Vale of the Cross,—Latinised as Valle Crucis). Only one other monument of the same type as Eliseg's Pillar was known to be inscribed, namely, that in the churchyard at Beckermet St. Bridget's, in Cumberland. Unfortunately it, too, was obliterated, so that it threw no light on its age. The figure sculpture on the Gosforth Cross showed a mixture of Irish and Scandinavian art, which would indicate a late date, possibly in the ninth or tenth century. The archæological and historical evidence, therefore (assuming Edward Llwyd's reading of the inscription to be correct) tended to show that Eliseg's Pillar was erected in the ninth century. It was the only monument of the kind in Wales, and its presence within the borders of the Principality was an indication that at this period Mercian influence was strong in the district. The tumulus on which the cross stands had been opened at the beginning of the century, and the remains of a skeleton found buried in a coffin constructed of rude slabs of stone. A piece of a silver coin had been discovered with the body. This had been kept; but the skull had been gilded in order to preserve it, and then again deposited with its kindred bones. (See *Arch. Camb.*, New Series, vol. ii, p. 302.)

At the conclusion of Mr. Allen's lecture, an animated discussion took place, in which the Ven. Archdeacon Thomas, Mr. Stephen Williams, F.S.A., and Mr. Edward Owen joined.

Archdeacon Thomas was of opinion that whatever Saxon influence there may have been at a later period, the first Christian settlement was a Celtic one, as was indicated by the dedications of the neighbouring churches.

Mr. Stephen Williams showed that Eliseg's Pillar could not possibly be Roman, because the cross-section at the bottom was not a true circle, but a rectangle with the corners rounded. If it had been Roman, it would have been turned in a lathe.

*Castell Dinas Brân*.<sup>1</sup>—The ruins of a mediæval fortress, not inappropriately called "Crow's Castle" (though other meanings have been suggested for the word Brân), situated on an artificial plateau, on the top of an isolated slate-hill, 910 ft. high, lying between the limestone cliffs of the Eglwyseg Rocks and the river Dee. The building is nearly a rectangle in plan, facing the cardinal points, and measuring 350 ft. long from east to west, and 140 ft. wide from

<sup>1</sup> W. H. Tregellas in *Arch. Camb.*, 3rd Ser., vol. xi, p. 49; Pennant's *Tour in Wales*, p. 279.

north to south. It is defended on the south and east by a ditch 25 ft. deep, and on the north and west by the precipitous nature of the ground. The walls are shapeless masses of masonry, not picturesque in themselves, nor has Dame Nature taken sufficient compassion on their naked ugliness to cover them with ivy. If it were not for the magnificent prospect, in all directions, to be obtained from this bleak, wind-swept eminence, there would be nothing to repay the visitor for the tedious climb to the summit. The steepness of the ascent to Castell Dinas Brân suggested a simile to the lover-bard, Howel ap Einion Lygliw, which he was not slow to make use of in his poem to the celebrated beauty, Myfanwy Vechan, containing the following couplet :

“Though hard the steep ascent to gain,  
Thy smiles were harder to obtain.”

Little is known of the history of the Castle, but it appears probable that it was built, in the time of Henry III, by one of the lords of Bromfield and Yale, possibly Gruffydd ap Madoc Maelor, the son of Madoc ap Gruffydd Maelor, who founded Valle Crucis Abbey. At all events it is certain that Gruffydd took refuge at Castell Dinas Brân to seclude himself from his justly infuriated countrymen, after his marriage with an English lady, Emma, daughter of James Lord Audley, and in consequence of his base desertion to the side of Henry III.

*Plas Newydd, Llangollen.*—A small cottage *ornée*, once the retreat of Lady Eleanor Butler and the Hon. Miss Ponsonby, otherwise known as “the Ladies of Llangollen”, who came here in 1779, and lived, one to the ripe old age of ninety, and the other to seventy-eight. The late General Yorke, who was the friend of these ladies in his youth, became the possessor of this house. He enlarged it, and converted some of the apartments into a museum of curiosities, open to the public for a small fee, and the money thus received was devoted to local charities. His successor in the ownership of the house is Mr. Robertson (formerly of Gatacre, Liverpool), who, like the late General Yorke, takes a great pride in it, keeps it and its contents in admirable order, and allows the public to visit it. The visitors especially admired the specimens to be seen there of old oak carvings and panels, some of which are ingeniously pieced together in a kind of mosaic fashion, and said to be the spoil of many an old Welsh church.

*Llangollen Church.*—Here the members were courteously received by the Vicar, the Rev. E. R. James. The church has a good Perpendicular roof, and a south-west doorway, near which, in the churchyard, is the tomb of the “Ladies of Llangollen” (Lady Eleanor Butler and the Hon. Miss Ponsonby). The former died in 1829, and the latter in 1831. The church was restored and enlarged

in the years 1866-7, and the chancel and south aisle were erected about that period. The Vicar showed the visitors the Parish Registers of births, marriages, and deaths, and Communion-plate. The Registers date from the year 1587. Among the plate is a cup which Archdeacon Thomas said was of Elizabethan date, with the exception of the bottom of it, which dates from 1712. The Vicar called attention to a curious and massive old carved door leading into the vestry, an arch at the west porch, and a south archway in the nave, which Archdeacon Thomas said were probably Transitional Norman.

*Ruabon Church.*—This church, restored in 1871-72, contains many monuments of interest. It has, indeed, lost

“The trimmest glasse that may in windowe bee  
(Wherein the root of Jesse well is wrought),  
An aultar head of church.”

(*Worthines of Wales.*)

But it retains the tomb of John ap Elis Eyton of Watstay, who fought at Bosworth in 1485, and died in 1524; and of Elizabeth Calfley, his wife, who died in 1524.

“A tombe it is right riche and stately made,  
Where two doe lye in stone and auncient wade.  
The man and wife, with sumptuous, solemn guise,  
In this rich sort before the aultar lies.  
His head on crest and warlike helmet stayes,  
A lion blue on top thereof comes out;  
On lion's neck, along his legges, he layes,  
Two gauntlets white are lying thereabout.  
An auncient squire he was, and of good race,  
As by his armes apperes in many a place.”

(*Ibid.*)

Other effigies represent “Henricus Wynne”, 1671, tenth son of Sir John Wynn of Gwydir, the father of “John Wynne”, 1718, whose wife, “Jane Wynn”, 1675, was the daughter and heiress of Eyton Evans of Watstay; Lady Henrietta Williams Wynn, 1769; Sir Watkin Williams Wynn, son of Sir William Williams of Llanforda, and grandson of Sir William, twice Speaker of the House of Commons, the founder of the family.

On the south wall is a restoration of a rude wall-painting of the Works of Mercy, discovered during the restoration, and belonging to the beginning of the fifteenth century.

In the churchyard are some very early and time-worn effigies, said to have been of the Plas Madoc family; and the fragment of a sepulchral slab of the thirteenth century, decorated with an inscribed shield and graceful foliage, now used as the headstone of a modern grave.

The Registers are very early, dating from 1559, and are well

kept, save during the Commonwealth, when, after 1644, "all the rest of the yeares were lost by souldiours".



Sepulchral Slab in Ruabon Churchyard.  
Scale, one-sixth natural size.

*Oswestry Castle.*<sup>1</sup>—All that now remains of this ancient fortress is an artificial mound, 200 ft. in diameter at the base, and 30 ft. high, surmounted by a few fragments of rude masonry belonging to the keep, which was of the shell-type, and probably polygonal. The Castle is at the north-east end of the town, and the mound is laid

<sup>1</sup> G. T. Clark in *Arch. Camb.*, 3rd Ser., vol. ix, p. 185.



out with walks. Mr. G. T. Clark thinks that the masonry still visible is the work of William Fitz-Alan, who after 1155 confirmed a previous gift of the church of Oswestry to Shrewsbury Abbey.

#### FRIDAY, AUGUST 25<sup>TH</sup>.—EXCURSION No. 4.

*Route.*—Members assembled at the Wynnstay Arms Hotel at 9 A.M., and proceeded on foot to Oswestry Church, St. Oswald's Well, and High Lea. At 11 A.M. carriages were ready to convey the party to Llangedwyn (8 miles S.W.). The route taken was circular, going through Llansilin, and returning through Llyncllys. Total distance, 20 miles.

On the outward journey stops were made at Brogyntyn (1½ mile W.), at Llansilin Church (6 miles W.), Penybryn (1 mile S.W. of Llansilin), Sycharth (2 miles S. of Llansilin), Llangedwyn Church and Hall (8 miles S.W.).

On the return journey a stop was made at Llanyblodwel Church (7 miles S.W.).

Luncheon was provided at the Cross Foxes Hotel, Llansilin.

*Oswestry Church.*—A building restored in 1872-5 by the late Mr. G. E. Street. The tower was much injured during the siege in 1644. A massive, round-headed doorway on the north side of the tower appears to belong to the twelfth century; but the other side of it, within the tower, is elliptical, and seems to be an Elizabethan arch. In the nave of the church, at the west end, is a small thirteenth century window. The date of the lych-gate is 1631. A monument on the north wall, with kneeling effigies of Mr. Hugh Yale and Dorothy his wife, states that they were buried in 1616, within the chancel of this church, commonly called St. Mary's *before its demolition in the late wars*.

The Registers, commencing with 1558, contain a reference to the plague of 1559 and 1585, and have been regularly kept during the following intervals: 1558-1610, 1610-40, 1653-59, and from the Restoration to the present time.

Oswestry Church has a fine interior, covering a large, square area, and a massive tower on the exterior. Portions of the structure date as far back as Norman times, but most of the old work which remains is late; and the whole has received the impress of the genius of the late Mr. G. E. Street when restored by him in 1872-5.

The church plate was displayed for the inspection of the archaeologists, and the splendid silver-gilt and jewelled chalice (made from Mr. Street's design, and presented by the Hon. Mrs. Bulkeley Owen) was almost as much admired as the more ancient specimens of the silversmith's art, dating from 1575 onwards.

A pathetic interest attaches to the graves of the French prisoners taken during the Napoleonic wars, placed all together in one corner

of the peaceful churchyard. One epitaph, which will serve as a sample of the rest, reads as follows:—"Ci git D. J. J. J. Du Vive, Capt. Adj. aux Etat Major Généraux, prisonnier de guerre sur parôle, né à Pau Dept. des bas Pyrenées le 26 juillet 1772, et decédé à Oswestry le 20 juillet 1813."

Further traces of these prisoners were seen afterwards, when visiting High Lea, the residence of Mr. W. Fletcher Rogers, in the shape of a large number of exquisitely finished models of engines of war, made to beguile their time during the weary years of captivity spent at Oswestry.

The following notes on the church plate are by Wilfred Joseph Cripps, Esq., C.B., F.S.A. :—

"1. Elizabethan cup and cover, gilt, with inscription in three bands, in lettering of the period, telling that the cup was made in 1575. This was made in London, in the year 1575, by a maker whose mark is found on much church plate. He made plate, in 1570, for Stow Longa, co. Cambs., and Ellerker, co. Yorks. ; and in 1571 for Corney, Cumb. ; as well as spoons of the same period for the Armourers' Company of London.

"2. Tall gilt cup with open work spire or pyramid on cover. Given 1639. This was made in London, in 1619-20, by a maker whose mark was T. F. in linked letters. He made very much notable plate for the City Companies, and also the plate at the Temple Church ; the last in 1609-10. His mark is found from 1609 till 1639. Cups of this fashion are used as chalices at Bodmin in Cornwall, at Odcombe in Somersetshire, at Appleby and at Holme Cultram in the diocese of Carlisle, and at Linton in Kent. The Bodmin cup is of 1617-18 ; Odcombe, 1613-14 ; Appleby, 1612-13 ; Holme Cultram, 1613-14 ; and Linton, 1619-20.

"3. Cup with cover, given 1635. This is of a pattern of which several examples are known ; all of the year 1635, or within a year of that date, made in London the same year by a well-known maker. He made plate in 1632 for Trinity College Church, Edinburgh, and in 1634 for Lythe in Yorkshire, etc. ; also, in 1635, an alms-dish for Christ's College, Cambridge.

"4. Plain, tall flagon, given in 1707. Made in London, in 1707-8, by one John Jackson. He does not seem to have made any great deal of plate.

"5. Plain alms-plate, gift of Eliz. Roderick. Made in London, 1717-18, by Humphrey Payne of Gutter Lane, a maker of very much plate from 1701 onwards.

"6. Another plain alms-plate on a foot, given by the same donor. This is of 1711-12, and by the same maker as the last, Humphrey Payne."

The Hon. Mrs. Bulkeley Owen, in 1874, when the church was reopened after the restoration, presented to the church a silver-gilt and jewelled chalice and a silver-gilt plate, designed by Mr. G. E. Street, and on the same occasion Sarah Lady Harlech gave a glass and silver-gilt flagon.

Mr. A. N. Palmer, of Wrexham, called attention to the extremely interesting character of the older Parish Registers. In the first place they begin at a very early date (January 155<sup>8</sup>/<sub>9</sub>), and the names at this date are almost exclusively Welsh, such as John ap Thomas and the like. Among the female names are Marret, Gwenhwyfar, Sybley, Douse, and Gwervil. Secondly, although there is a gap after 1640, the entries are resumed in December 1653, and are then made with a minuteness which was unknown before and after. The date of *birth* of children is given in some cases, and in others that of their *baptism*. But it is in the case of marriages that the entries are most detailed. Sometimes the proclamation is declared to have been made “in the markett on three seuerall markett days”, and sometimes in the church on three successive “Lord’s dayes”, the several dates of proclamation and publication, or at least the date of the first proclamation, being duly noted. These entries, which continue until the Restoration, were evidently made by the civil registrar, the marriage being of course solemnised by a magistrate. One entry, perhaps, deserves to be recorded: “Thomas Moore, gent., Chaplayne to Coll. Salmon’s Regement in Scotland, and Mrs. Mary Bentley of the parish of Oswestry, weare published in the parish church three seuerall Lord’s dayes, the first publicacon the 18th day, & had a certificate May 1656.” Thirdly, the Registers are a perfect mine of material, hitherto apparently unworked, for the history of Oswestry. Mr. Palmer observed, for example, that in 1671 what is now known as Willow Street was always called “Wolliow Street”. Other points, he said, might have been noticed if time had permitted.

Oswestry Church was described to the members in the following paper by Mr. W. H. Spaul, F.R.I.B.A. :—

#### OSWESTRY PARISH CHURCH.

In a short paper such as this must be, I think it important to start by establishing, if possible, certain facts that must be referred to further on.

Blanc or White Minster has by some been thought to be Whittington, or perhaps Whitchurch, some eighteen miles away, and not Oswestry, as has hitherto been supposed. That the Fitz-Alans, lords of Arundel, were the lords of Oswestry, is an acknowledged fact; but there is a deed of gift, dated April 6th, 1271, made by John, son of Alan Lord of Arundel, at his Castle of the White Monastery, of lands in the neighbouring parish of St. Martin to Anian, Bishop of St. Asaph, and his successors, for ever, they paying him a pair of gilt spurs, on the Feast of St. John Baptist, at Oswestry Castle, in lieu of all service. The names of the two witnesses to this deed were David Du and Kenuric ap Llewellyn. That the Castle here referred to as “the Castle of the White Monastery” cannot be Whittington Castle is certain, as at that time the Fitz-Warins were lords of Whittington (see “The



Family of Fitz-Warine", by Joseph Morris, *Transactions of Shropshire Archæological Society*, vol. v), neither were the Fitz-Alans lords of Whitchurch.

For many years previous to the restoration of this church in 1874 a popular fallacy prevailed that this church was dedicated to St. Mary,—a fallacy which, no doubt, originated from the inscription on the Yale monument at the north-west corner of the church, now nearly obliterated ; but it runs as follows, "In memory of Hugh Yale, Alderman of this Town, and Dorothy his wife, daughter of Richard Royden, Esq., of Burton in the County of Denbigh, whose bodies are interred within y<sup>e</sup> Chancel of this Church, commonly called St. Mary's before its demolition in the late wars, anno 1616. They gave to the poor of this Town the yearly interest and benefice of One hundred pounds, to continue for ever, besides other good acts of Charity."

Beneath this inscription is another : "Underneath are interred the remains of Margaret, the wife of David Yale, Esq., daughter and heiress of Edward Morris of Cae Mor, Gent. She departed this life the 20th day of December 1754, aged 66. Also lye the remains of David Yale, Esq., who dy'd January the 29th, 1763, aged 81. This was erected by her Son, John Yale, of Plas-yn-Yale, Clerk."

That it was a Lady Chapel that was referred to in this inscription, and not the whole church, and that there were other chapels with altars in the church, is made plain by the following extracts from the wills of Meryge ap William and Robert ap Howell :—

The Will of Meryge ap William of Oswestry (dated the 5th March 1539), a copy of which "is preserved in a MS. book at the Bishop's Palace at St. Asaph, first commends his soul to God, then leaves his bodie to be buried in the Parische Church of Oswester ; and leaves to the hight alter, for my forgotten tythes and oblations, *xiiid.*"

This shows that there was a high altar as distinguished from other altars.

The Will of Robert ap Howell of the town of Oswestre, draper (dated 18 August 1541), who built the beautiful, old, half-timbered house of Parke, the residence of our present Mayor, directs his "bodie to be buryed in our Lady Chappell w'tin the pareshye Church of Oswestrie. Item my will is that my executor dos bestowe, after my decease, a lode of Leade towards the coveringe of the Roffe of thaltaries of the Roode and St. Katherin within the paryshe church of Oswestrie aforesaide, and the same to be delyveride at the tyme the forsaide Roffe be reddye builde to receve coveringe."<sup>1</sup>

<sup>1</sup> In 1540 Richard Stanye (? Staney), in his will, directs that he should be buried in Oswestry Church, in the Chapel of Our Blessed Lady, over against the picture of St. Margaret the Virgin. Also (*Byegones*, Feb. 26, 1873) Mr. Salwey, in a letter, 17 Feb. 1873, says, when searching the Registers for burials, he found after some the words added, "buried in St. Mary's chancel", and on asking the clerk (Mr. Bentley) if he knew which was St. Mary's chancel, he replied he always understood that the north chancel used to be



I think this is conclusive that the Lady Chapel was in one of the chancels, and that there was a restoration or rebuilding of the other parts of the church about this time, and that the altar of St. Katharine was somewhere near the altar of the Rood ; probably in the south transept, as an Alderman of this town (Mr. Bickerton), who died about twenty years ago, told me there was a Welsh service in that part of the church within his memory, which was then separated from the nave by a thin brick wall ; and at the restoration, in 1873, the Commandments were found painted on the plaster of the wall in the way usual in those days.<sup>1</sup>

In the seventh century, Oswald, to whom this present church is dedicated, was educated and trained in the Christian faith, and baptized, by the monks of Iona, amongst whom he sought refuge on the defeat and death of his father, Ethelfrid, who destroyed the monks at Bangor Is-y-Coed (Bangor under the Wood). About the year 642 he (Oswald) fought a battle against Penda, it is supposed in Maes-y-Llan (a field hard by this church), and there he fell, and it is thought was crucified by Penda ; at any rate, it is said by some that many years after, Oswy, his brother, had his remains taken down from the trees where Penda had fixed them, and had them buried. But Bede says the King who had killed Oswald commanded his head and hands, together with his arms, to be cut off his body, and set upon stakes ; but Oswy, his brother and successor, coming with an army a year after, took them away, and buried the head in the cemetery of the Church of Lindisfarne ; but the hands, with the arms, in the royal city of Bamborough.

Osthryda, Queen of the Mercians, daughter of Oswy, had his bones collected (I suppose that is the remainder of his body), and taken to the Monastery of Bardney (Beardaneu), in Lincolnshire ; and I suppose all in Oswestry know the legend of Oswald's Well, situated about 200 yards from this church, in the grounds of the present Grammar School. How a crow that was flying away with Oswald's head, dropped it, and immediately a well of water sprang up, which is reputed to give relief to those suffering from bad eyes, if used early in the morning. Doubtless the Christian monks raised a new church as near the spot as practicable, on which the Cross of Oswald and any former church stood. The Welsh name of the town to this day is Croesoswallt, or the Cross of Oswald.

The church at this time would be in connection with the Old Celtic Church, the original of our present Church of England, and which then, as now, differed from the Church of Rome in many of

so called ; and this was confirmed by the sexton. I am inclined to think this is a mistake, and the Lady Chapel would be the centre chancel, immediately behind the high altar. Again, in the chantries of Salop, the Rev. Mackenzie E. C. Walcott, B.D., F.S.A., gives "Oswestry its Rood Service, Our Lady's Service, chantries of St. Michael and St. Katharine", and also gives the benefactions for the maintenance of the services at these three low altars. (*Byegones*, vol. iii, pp. 146, 155.)

<sup>1</sup> These Welsh services, according to an entry in the Whittington Register, were discontinued in 1814. (*Byegones*, vol. i, p. 54.)

its customs and traditions, professing "nought but the doctrines of the Evangelists and Apostles". At that time also Easter was observed by the Celtic Church at a different time from that by the Church of Rome.

About 775 to 780, in the time of Offa, when this district was taken from the British by him, the church must have again suffered spoliation. Then all records of the church seem again to have been lost till the eleventh century, when a grant of the tithes appertaining to the Church of St. Oswald was made to the Monastery of St. Peter, Shrewsbury, in 1086, by Warren, Lieutenant of Earl Roger of Montgomery.

This church seems next to have been known as Blanc Minster, or White Minster, or the Church of Album Monasterium. Baldwin, Archbishop of Canterbury, when guest of Fitz-Alan at the Castle, preached in it, advocating the intended Crusade.

In 1190 the Church of Album Monasterium, with its chapels and tithes, was confirmed to the Shrewsbury monks, and the Bishop got the Chapter at St. Asaph to confirm this in 1222.

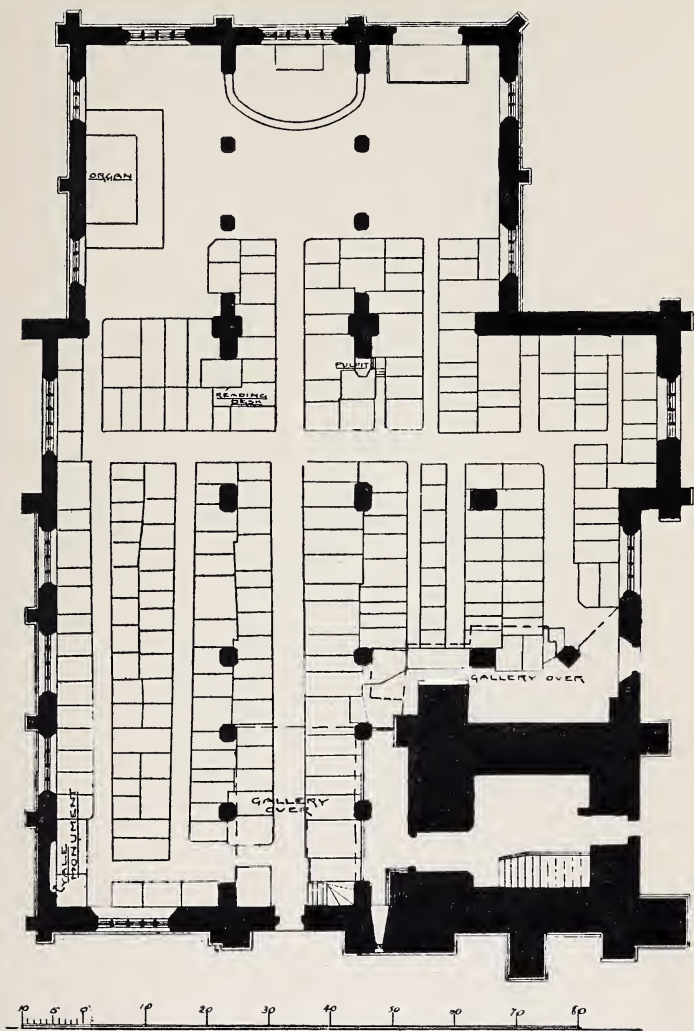
During the troublous times when John and his barons were disputing and fighting, Oswestry seems to have been burned by John, and we may be sure his hired soldiers would not spare the sacred buildings and Church of St. Oswald.

In 1220 a vicarage was ordained, and Philip Fitz-Leopth was appointed, and provision was made that the services of the church should be performed by the vicar and two chaplains.

During the troublous part of Henry III's reign (about 1263), Oswestry was again burned and plundered by Llewellyn, Prince of Wales, who, no doubt, demolished the church; but it is just possible that the north-west corner of the tower and the piece of nave-wall adjoining is a part of the church that then stood, the masonry, and the small window, with the thickness of the wall, all inclining one to that opinion. And whilst referring to this part of the church, I would point out the doorway into the tower, the date of which has been the subject of some little controversy; but when the church was restored, in 1873, the architect caused a *cyma recta* to be worked on the edge of the stones of the arch, as now seen, and completely altered the character of the doorway.

Whilst speaking of the tower, the window on the north side is undoubtedly the oldest, and would be about the thirteenth century; and it is noteworthy that the loopholes in the staircase leading to the top are of the same character and detail as those found in Carnarvon Castle, the building of which was commenced in the reign of Edward I (1283), and completed in the reign of Edward II (1322).

In 1277 Edward I surrounded the town of Oswestry with walls, and in August 1284 Bishop Anian and his clergy assembled here to receive Peckham, Archbishop of Canterbury, who commenced in this church his visitation of the diocese of St. Asaph; and it might be supposed that church life was stirred by this event, and the church was restored. The north chancel (the windows of which,



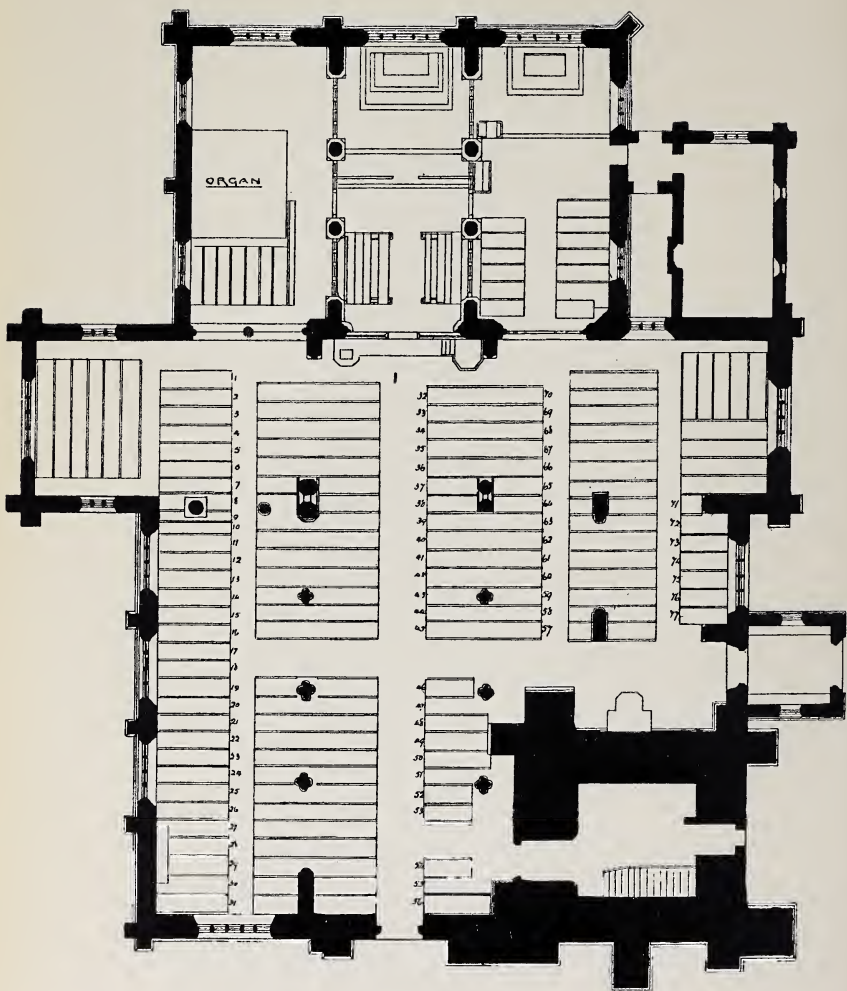
Plan of Oswestry Parish Church, before its Restoration  
in 1872.

*Scale, 32 ft. to 1 in.*









Plan of Oswestry Parish Church, after its Restoration  
in 1872.

*Scale, 32 ft. to 1 in.*

according to the records were faithfully renewed early in the present century) would be the style of architecture of that period or a little later, the beginning of the fourteenth century. King Richard II seems to have visited the town in 1397, also the Dukes of Hereford and Norfolk.

About 1400 Owen Glyndwr attacked and burned the town, and in 1403 assembled to join Lord Percy (Hotspur) in his rebellion. Most probably the church again suffered; and when peace was established, the inhabitants set to work again to restore the church, the chancel, columns, arches, and windows being of fifteenth and sixteenth century work.

The White Monastery, in the middle of the fifteenth century, is described by a Welsh poet, Gutto'r Glyn, as being on the south side of the town, and speaks of the church being adorned with rich chalices, a well-toned organ, and bells, and then says: "There is no better choir (none in which the correctness of singing is greater, or the vestments more suitable) from it to Canterbury; nor do I know any convent for monks superior to White Minster." But, taking the poem as a whole, the poet seems rather too profuse in his praise of the town of Oswestry and all therein contained. (*Byegones*, vol. iii, p. 305.)

About six years ago a north transept was added to the church, and it was sought to be justified by the assertion that one previously existed, and this assertion appeared to be confirmed, when the works were being carried out, by remains of shafts and mouldings to the jambs of an arch being found, extending northward, on the east side of the gable then standing in a line with the north wall of the north aisle of the church. But I am of opinion that no transept ever stood there before, and that the remains found were part of a cloister extending from the church northwards; and this opinion is confirmed by Leland, who visited the town in 1540, and who says that of the Monastery the cloisters alone were left, in the memory of persons then living; also that no remains were found on the west side of the supposed transept.

Pennant assumes that the church was destroyed in 1616, and the inscription on the Yale monument speaks of the chancel of this church, commonly called St. Mary's before its demolition in the late wars, anno 1616. What this demolition was, it is difficult to say; but the windows in the north aisle might have been erected about this date. The church suffered again during the Civil War, for the Royalists, according to Gough, who garrisoned the town for the King, lest the enemy should make use of the tower of the church to command the walls of the town, pulled down the upper part of it, leaving the part where the bells hung; but the terrier of 1685 says "levelling it with the church", and also destroyed the middle part of the building, leaving the east end standing.

The Lych-Gate bears the date of 1631.

The old font bears the date of 1662, and was given by Lloyd, the Governor, whose arms it bears. Over the exterior door of the tower

is the date 1692, indicating that as the date at which it was made. In 1664 much was done in rebuilding the church, and the tower repaired, and the upper part rebuilt. The date on the old altar, now used in the Welsh church, is 1672.

The Registers commence in 1558 and in 1559, and in 1585 reference is made in them to the Plague.

*Church-Plate.*—No. 1. Elizabethan silver-gilt cup and cover, 1575, with the following inscription, “Richard Stanni, mercer, the elder, was the funder of this cup, given by him to the Perryshe Church of Oswester. Made anno D’no 1575.”

2. Tall silver-gilt cup with open work, tall cover. Given 1639. Made in London, 1619-20. “The gift of Richard Mason of the Hayes, Esq., unto the Church of Oswestrie, in the County of Salop, 1639.”

3. Cup with patten as cover, given 1635. “Ex dono Davidii Edwards, 1635.”

4. Plain, tall flagon, given 1707. “Given for the use of the Holy Communion in the Parish Church of Oswestry, 1707.”

5. Plain alms-plate, gift of Elizabeth Roderick. “Ex dono Mrs. Elizabeth Roderick to the Parish Church of Oswestry.”

6. Plain alms-plate on a foot. The same donor. “For y<sup>e</sup> use of Oswestry Church, given by Eliz. Roderick.”

7. A silver-gilt and jewelled chalice, given by Mrs. Bulkeley Mainwaring Owen, of Tedmore, at the time the church was re-opened, after restoration, in the year 1874.

Although I have commenced this paper at the date of St. Oswald, one cannot but think that Christianity was firmly planted amongst the British in this neighbourhood during the second century, and that a church with a band of clergy existed in this important neighbourhood, being the outlet for a large district of Wales; but unfortunately there is no record or remains of this early church. This can hardly be wondered at; Oswestry, standing on the debatable land, was the constant scene of war from the earliest times. During the fifth century the monastic system largely prevailed throughout Wales; and that it also existed in this neighbourhood is evidenced by the Monastery of Bangor Is-y-Coed, about fourteen miles from Oswestry.

St. Finnian, the founder of the Monastery of Clonard, in co. Meath, was trained amongst the British, and he went forth, with his twelve apostles, to Christianize the land; and who in the end not only sent out missionaries to the northern parts of these islands, but also to parts of the Continent of Europe. We are told one of the Bishops of Glasgow, Kentigern by name, passed through the whole of Cambria, bearing the Gospel to the unconverted parts of Wales.

It is supposed by some that the site of the first church at Oswestry was Llanforda (the church on the Morda), some mile and a half distant, in the valley of the Morda, and more sheltered amongst the woods and rocks of the hills.

In preparing this paper I have received great assistance in being



able to refer to *Byegones* and *The Proceedings of the Shropshire Archæological Society*.

Owners of Faculty-Pews in the Parish Church of St. Oswald, Oswestry, granted in the Faculty issued for the Restoration in 1872, in lieu of Faculty-Pews owned in the Church before the Restoration. (See numbers on plan of church.)

- No. 1, Mons. Rieunier, four sittings  
John Jones, Esq., Shelbrooke, three sittings. Farm at Middleton
- „ 2, ditto ditto Brook St. House
- „ 3, Woolpack Inn
- „ 4, Boar's Head Inn
- „ 5, Thos. Hill, Esq.
- „ 6, Charles Jones, Esq., Cae-glas
- „ 7, ditto ditto
- „ 8, Mrs. Lawson, Freemasons' Tavern, Salop Road
- „ 9, Mr. Thos. Humphreys, The White House and Middleton Farms
- „ 10, Mr. Thos. Jennings Sweeney, three sittings  
Jno. Wynne Eyton, Esq., four sittings
- „ 11, Mr. J. P. Cartwright, house in Church Street
- „ 12, Mr. Tomley, two houses in Middleton
- „ 13, Phillip Jennings, Esq.
- „ 14, Rev. E. Dymock, 43 and 45, Willow Street
- „ 15, House of Industry, Morda, four sittings  
Miss Rogers, Cyn-y-Bwch, three sittings
- „ 16, Mr. Jno. Morgan, houses next to Old Bank in Willow Street
- „ 17, Stokes Roberts, Esq.
- „ 18, Edward Williams, Esq., house in Welsh Walls and offices
- „ 19, Mr. Price, ironmonger, houses in Church Street
- „ 20, Mr. P. H. Jones, four sittings, house in Bailey Street  
Broom Hall, three sittings
- „ 21, Mr. Wright, three sittings, Coach and Dogs  
Mr. Griffith Edmunds, Albion Hill, four sittings
- „ 22, Mrs. Hughes, Unicorn Inn, four sittings  
Miss Price, The Cross, three sittings
- „ 23, J. T. Jones, Esq., Brynhafod
- „ 24, R. J. Croxon, Esq., four sittings, house in The Cross  
Bellan House, three sittings
- „ 25, The Bell Inn
- „ 26, Mr. James Richards, Bailey Street
- „ 27, Mr. Pickstock, Crumpwell
- „ 28, Henry Davies, Esq., Castle House
- „ 29, Phillip Jennings, Esq.
- „ 30, Phillip Jennings, Esq., The Llys Farm

- No. 31, Mr. Edwin Brown, The Oak Inn, four sittings  
     Stokes Roberts, Esq., three sittings  
 „ 32, the Mayor and Corporation of Oswestry  
 „ 33, Broom Hall  
 „ 34, W. F. Rogers, Esq., Stone House  
 „ 35, Phillip Jennings, Esq., The Hayes  
 „ 36, R. J. Croxon, Esq., The Lawn  
 „ 37, Osborne Hotel  
 „ 38, Coach and Dogs  
 „ 39, Bellan House  
 „ 40, Sir W. W. Wynn, Bart., Nantygollen Farm  
 „ 41, ditto, Cynynion Farm  
 „ 42, Edward Williams, Esq., Lloran House  
 „ 43, Mrs. Smale, house on the Cross  
 „ 44, Mr. Jno. Jones, butcher, house in Church Street  
 „ 45, W. F. Rogers, Esq., Stone House, three sittings  
     Miss M. Lewis, three sittings  
 „ 46, Miss Lowther, house in Bailey Street  
 „ 47, Boydell Croxon, Esq., house in Cross Street and Beatrice  
     Street  
 „ 48, Queen's Head Hotel  
 „ 49, Mr. Edward Morris, Salop House  
 „ 50, R. J. Croxon, Esq., house in the Cross  
 „ 51, Miss Harriet Jones, house in Church Street  
 „ 52, William Hayward, Esq., Weston Cotton  
 „ 53, Mr. G. M. Bickerton, The Duke of York  
 „ 54, Rev. A. Short, The School  
 „ 55, W. H. Weaver, Esq., house in Cross Street  
 „ 56, Miss Bentley, house in Church Street  
 „ 57, G. D. Lees, Esq., Woodhill  
 „ 58, Mr. Jno. Phillips, house in Cross Street  
 „ 59, Mrs. Smale, The Fox Inn  
 „ 60, Sir W. W. Wynn, Bart., Llanforda Hall  
 „ 61, ditto, Wynnstay Arms  
 „ 62, ditto, Llanforda Issa  
 „ 63, ditto, Llwynymaen  
 „ 64, ditto, Treferclawdd  
 „ 65, W. H. Spaul, Esq., Bryntirion  
 „ 66, R. J. Croxon, Esq., The Lawn  
 „ 67, Phillip Jennings, Esq., The Poplars  
 „ 68, Pen-y-llan  
 „ 69, G. D. Lees, Esq., Coed-y-Go and Trefonen Farms  
 „ 70, Miss Harriet Jones, house in Castle Buildings  
 „ 71, Mr. Edward Eyeley, house in Pool Road  
 „ 72, Mrs. S. Tomkins, houses in Bailey Street  
 „ 73, Mrs. Andrew Peate, The Dryll Farm  
 „ 74, Mrs. Margaret Jones, Three Tuns Inn  
 „ 75, Mr. Nathl. Price, Smithfield Inn, Salop Road  
 „ 76, Mr. Haycocks, house in Bailey Street

No. 77, Mrs. Smale, house in Willow Street  
 In chancel, Rev. Howell Evans, The Lymes  
 Ditto ditto the Vicar

*St. Oswald's Well.*—St. Oswald's Well is situated on the rising ground behind the town of Oswestry on the west side. It is covered with an arched masonry structure, and the water issues from a sculptured head. Its only interest lies in its dedication to the saintly King of Northumbria.

*High Lea.*<sup>1</sup>—The residence of W. Fletcher Rogers, Esq. Here there are two piece of sculptured alabaster brought from Plas-yn-Pentre in the Vale of Llangollen, where they were found concealed under the floor of one of the rooms in the gables of the roof. The larger piece measures 10 in. in width and 25 in. in height. The subject of one is Christ crowned with thorns, surrounded by the emblems of the Passion. The other fragment, measuring 16 in. in height and 11 in. in width, represents some saint, with the nimbus round the head, kneeling in front of a stream issuing from a pile of buildings at the upper left-hand corner. The saint is clad in armour, over which he wears ecclesiastical vestments, and leads a dragon by a cord held in the right hand, and holds a bag, or some other object, in the left. On one side of the stream is a crucified figure on a cross, and a second dragon is swimming in the water below. The whole scene is most curious. Perhaps some hagiologist may be able to recognise the legend it illustrates from the description just given. The subject does not appear to be Scriptural.

*Broglyntyn.*<sup>2</sup>—The seat of the Right Hon. Lord Harlech. In the Library are forty MS. volumes containing much interesting matter illustrative of English and Welsh history and literature; many volumes of letters of the sixteenth and seventeenth centuries, and exemplification under the Great Seal, March 5, 1st James I, of a release by Henry VII of several customs in Wales. (This is printed in the *Archæological Journal*, vol. xxi, page 64.) Here the members were courteously received by the Right Hon. Lord Harlech, and after examining the carved oak chimney-pieces, dated 1617, in the hall, several pictures, antiquities, and ancient MSS., were conducted by the owner through the grounds to Castell Broglyntyn, a circular earthwork defended by a single rampart, situated a little over a quarter of a mile north-west of the house. The diameter of the earthwork is about 50 yards, and consists of a bank from 4 to 6 ft. high, with a ditch outside.

*Offa's Dyke.*—Rejoining the carriages, the journey was continued as far as Forest Farmhouse, two miles and a half west of Oswestry,

<sup>1</sup> *Arch. Camb.*, 5th Ser., vol. i, p. 215.

<sup>2</sup> *Ibid.*, 4th Ser., vol. ix, p. 193.

at which point Offa's Dyke cuts the road. Here, under the guidance of Mr. A. C. Nicholson, the Hon. Local Secretary, the members were conducted on foot up the hill to the northward, to afford them an opportunity of seeing an almost perfect section of the Dyke, which owes its preservation to the fact that the surrounding land has only recently been enclosed. This portion of the Dyke might with advantage be scheduled under the Ancient Monuments Act before it shares the fate of the remaining portions, and is obliterated by the plough.

*Llansilin Church.*—This church consists of two equal bodies of four bays, divided by an arcade of octagonal pillars. In 1890 it underwent an extensive process of restoration under the care of one of our members, Mr. Arthur Baker. The very beautiful panelled ceiling over the chancel was then uncovered and repaired. Under the floor of the gallery, supposed to be one of the earliest of its kind, was found the following letter from Sir John Watts, Royalist Governor of Chirk Castle, to Mr. Jarvis, Vicar of the parish, who was deprived by the Parliamentary sequestrators, but afterwards appointed Vicar of Llanrhaidr in 1661:—

“S'R,—Whereas I desired yours and your Brother's good companies to dinner on Friday next; I shall desire you will make choice of some other day to come and dine with me; what day in the beginning of next weeke you please. In regard the next Friday is our feast-day; which I was ignorant of when I invited you. I assure you yee shall bee most welcome to mee at all times.

“I remain your affectionate friende,

“Aug. 6th, 1645.

JOHN WATTS.

“For my very good friende, Mr. Jarvis, Minister of Llansilin, this.”

A fragment of an old altar slab was also found, and is now placed for safety as the sill of the window in the east end of south wall.

Within the church are only two monuments of note—one with a Latin inscription, to Sir William Williams, Bart., Speaker of the House of Commons in the Parliament which began Oct. 17, 1679, and in that which began at Oxford, March 21, 1680; the other to David Maurice, Esq., of Penybont, otherwise called Glancynlleth. On this monument a division of the Lloran Uchaf estate in this parish among eight sons, about the year 1560, is mentioned, being the sixth division of that estate amongst sons from the year 1200 to the year 1560.

In the churchyard close to the south wall, is the grave of Huw Morus (*Eos Ceiriog*), an eminent poet, and one of the best Welsh song-writers. He was born at Pontymeibion in 1622, and died August 31, 1709.

“23 Februarii 16<sup>46</sup><sub>47</sub>: The Montgomeryshire forces began to



fortifie Llansilin Church for the straightninge and keeping inn of Chirk Castle men where Sir John Watts was governor. Chirk Castle was deserted ultimo die Februarii.”—MS. Note-book of William Maurice, Esq., formerly in the Wynnstay Library.

William Maurice of Cefn-y-Braich, a learned antiquary and collector of MSS.; Morus Kyffin of Glascoed, translator of *Jewell's Apology* into Welsh; Charles Edwards of Rhydycroesau, author of *Hanes-y-Efydd*; and John Davies of Rhiwlas, author of *Heraldry Displayed*, were all natives of the parish of Llansilin.

The members inspected the church under the guidance of Mr. Arthur Baker, F.R.I.B.A., the architect by whom it was “restored” (using that word in its best sense, if it has one). Llansilin was, on the whole, much the most interesting church seen during the meeting. The Rev. Elias Owen pointed out two remarkable features in the church, (1) that one end of the communion-table was carved whilst the other was plain, showing that its original position was with the long axis pointing east and west in the middle of the chancel; and (2) that on the plaster on the north wall of the nave outside could be traced a horizontal line coloured red, a relic of the times when the game of fives was played in the churchyard. There are many other things worthy of attention, amongst which may be mentioned the capitals of the nave arcade, carved with the same kind of foliage as at Valle Crucis Abbey; an octagonal poor's box cut out of a solid oak post, dated 1664; a beautiful eighteenth century wrought-iron grille in front of a mural tablet in the north aisle; the open timber roofs; the south door of the nave, riddled with Cromwellian bullets; and last, but not least, the fine yew-trees in the churchyard.

Mr. Baker's valuable paper on Llansilin Church appeared in the last number of the *Journal*.

*Penybryn*.—This house was originally the great hall of a larger house, but is now subdivided into several rooms, and converted into a farmhouse.

*Sycharth*.—A moated mound, with a base court extending from it. This is traditionally believed to have been the site of Owen Glyndwr's residence in his lordship of Cynllaith. A description of this house and its surroundings is to be found in a poem of the fourteenth century by Iolo Goch. A large oak beam, now at Llangedwyn Hall, was dug up in the moat two years ago. The mound is evidently defensive, and of late Saxon or Danish type. The mound, there is little reason to doubt, is anterior to the time of Glyndwr. When all the members present had ascended the eminence, Archdeacon Thomas said they were then standing on the moated mound of Sycharth, once the residence of Owen Glyndwr, and to Welshmen with a heart that name would appeal at once. The Archdeacon then pointed out the keep, and the ballium with its outer court and moat, and said that standing at the mouth of the

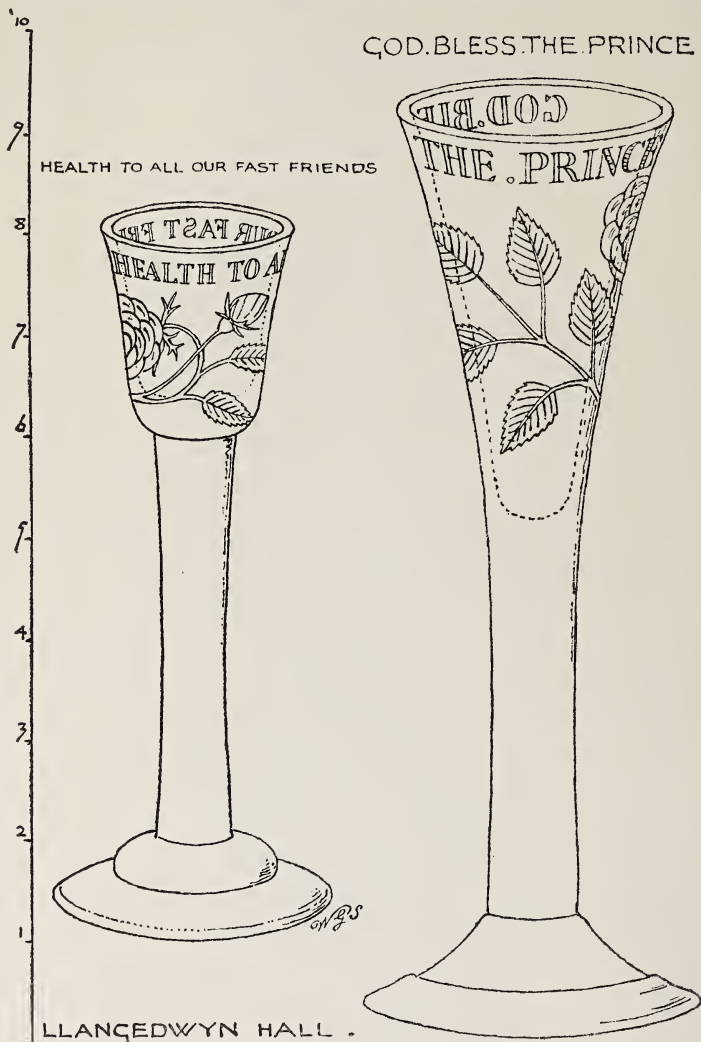
pass, and on the way out of England into Cynllaeth and Edeyrnion, it was an important point. A very famous poem was written by Iolo Goch, the domestic bard of Owen Glyndwr, in which he described Sycharth. He had looked everywhere, but had failed to find the Welsh version of the poem, but he had copied a very spirited translation, done by an Englishman, that remarkable man, George Borrow, who, in travelling through Wales, came to that part and translated a very difficult Welsh poem of intricate metre. It showed the character of a Welsh chieftain's mansion of the fourteenth century :—

"Twice have I pledg'd my word to thee  
 To come thy noble face to see :  
 His promises let every man  
 Perform as far as e'er he can !  
 Full easy is the thing that's sweet,  
 And sweet this journey is and meet ;  
 I've vowed to Owain's court to go,  
 And I'm resolved to keep my vow ;  
 So thither straight I'll take my way  
 With blithesome heart, and there I'll stay,  
 Respect and honour, whilst I breathe,  
 To find his honour'd roof beneath  
 Thy chief of long-lin'd ancestry  
 Can harbour sons of poesy ;  
 I've heard, for so the muse has told,  
     He's kind and gentle to the old ;  
     Yes, to his castle I will hie,  
     There's none to match it 'neath the sky :  
     It is a baron's stately court,  
 Where bards for sumptuous fare resort ;  
 There dwells the lord of Powis land,  
 Who granteth every just demand.  
 Its likeness now I'll limn you out :  
     'Tis water-girdled round about ;  
 It shows a wide and stately door  
 Reached by a bridge the water o'er ;  
 'Tis formed of buildings coupled fair,  
 Coupled is every couple there ;  
 Within a quadrate structure tall  
 Muster the merry pleasures all.  
 Conjointly are the angles bound,  
 No flaw in all the place is found ;  
 Structures in contact meet the eye  
 Upon the hillock's top on high :  
 Into each other fastened they  
 The form of a hard knot display.  
 There dwells the chief we all extol  
 In timber house on lightsome knoll ;  
 Upon four wooden columns proud  
 Mounteth his mansion to the cloud ;  
 Each column's thick and firmly bas'd,  
     And upon each a loft is plac'd ;  
 In these four lofts, which coupled stand,  
     Repose at night the minstrel band ;  
 Four lofts they were in pristine state,  
 But now partitioned form they eight.  
 Tiled is the roof, on each house-top  
 Rise smoke-ejecting chimneys up.

All of one form there are nine halls,  
 Each with nine wardrobes in its walls,  
     With linen white as well supplied  
     As fairest shops of fam'd Cheapside.  
 Behold that church with cross upraised,  
 And with its windows neatly glaz'd ;  
 All houses are in this comprest :  
 An orchard's near it of the best,  
 Also a park where void of fear  
 Feed antler'd herds of fallow deer ;  
 A warren wide my chief can boast,  
 Of goodly steeds a countless host ;  
 Meads where for hay the clover grows,  
 Cornfields which hedges trim enclose ;  
 A mill a rushing brook upon,  
 And pigeon tower fram'd of stone,  
 A fishpond deep and dark to see  
 To cast nets in when needs there be,  
 Which never yet was known to lack  
 A plenteous store of perk and jack.  
 Of various plumage birds abound,  
 Herons and peacocks haunt around.  
 What luxury doth his hall adorn,  
 Showing of cost a sovereign scorn ;  
 His ale from Shrewsbury town he brings,  
 His usquebaugh is drink for kings.  
 Bragget he keeps, bread white of look,  
 And, bless the mark ! a bustling cook.  
 His mansion is a minstrel's home,  
 You'll find them there whene'er you come.  
 Of all her sex his wife's the best ;  
 The household through her care is blest.  
 She's scion of a knightly tree,  
 She's dignified, she's kind and free.  
 His bairns approach me pair by pair,—  
 O what a nest of chieftains fair !  
     Here difficult it is to catch  
     A sight of either bolt or latch ;  
 The porter's place here none will fill ;  
 Here largess shall be lavish'd still,  
 And ne'er shall thirst or hunger rude  
     In Sycharth venture to intrude.  
 A noble leader, Cambria's knight,  
 The lake possesses, by his right,  
 And midst that azure water plac'd  
 The castle, by each pleasure grac'd."

The Archdeacon said it must have been by a poetic licence that Glyndwr was described as lord of Powysland. The church referred to must have been the domestic chapel; as to the park, all the part about the mound, including the wooden knoll in the south, was still called the park; and in the enumeration of the household it would be noticed that the cook came first. Glyndwr's wife was one of the Hanmers of Hanmer.—Mr. Baker mentioned that he had been told that the moat and ponds were filled by means of lead pipes, and he supposed it was so, for he did not see how the water could get there otherwise. He was told there was water on the height overlooking the mound.

*Llangedwyn Hall.*—The residence of the Dowager Lady Williams-Wynn, containing several objects of interest, among them the Cycle jewel given to her ladyship (Lady-President, 1852-1869) by the secretary of the Cycle when it was dissolved in 1869. The Cycle was a Jacobite Club instituted June 10, 1710, and to it many of the



principal landed gentry of Cheshire and North Wales belonged. Llangedwyn Hall is supposed to have been built early in the sixteenth century, and it was then called *Plas Newydd*, and was the residence of the ancestors of Moris ap Robert ap Moris, whose





daughter and heiress, Catherine, married Owen Vaughan of Llwydiarth, Esq. After the marriage of Ann Vaughan, daughter and eventual heiress of Edw. Vaughan, Esq., to the Hon. Watkin Williams-Wynn in November 1710, several alterations were made in the house.

Here the party were cordially welcomed by their hospitable hostess, and provided with afternoon tea.

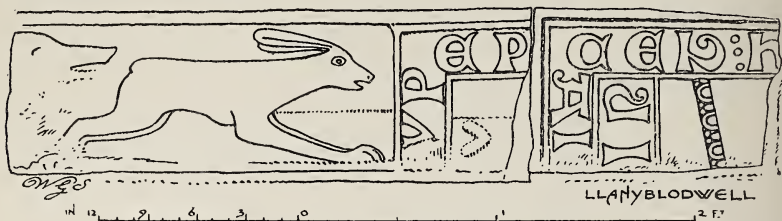
*Llangedwyn Church.* — This church, rebuilt in 1869, consists of chancel and nave, with a south lean-to aisle of three bays. The recumbent effigy of a priest in his vestments lies against the south wall of the chancel. When the walls of the old church were being taken down an early incised slab was found, which had been built into them.

*Church Plate.* — The *Chalice* was made in London in 1694; the maker's mark is found on some flagons of the year 1695, belonging to St. Margaret's Church, Westminster. The *Paten* is 1715, was made of the higher standard of silver then used, but used only for a short time, owing to its proving too pure and soft to stand wear. The maker was one Humphrey Payne of Cheapside. Winchcombe Church, co. Gloucester, has a flagon, and Oswestry Church two alms-plates, of the same maker. The *Flagon* is also London made, in the year 1753, and given in 1754; maker, A. B., about whom not much is known.

*Llanyblodwel Church.* — Ornamented internally with many texts. Walls and pillars painted; altar

highly embellished; old screen restored; tower, circular and tapering, detached from church.

The building is chiefly remarkable for having been restored by the Rev. John Parker, one of the leaders of the revival of the Gothic style in Wales.



Fragments of Sepulchral Slab at Llanyblodwel.

In the churchyard are two stone coffins, which were dug out of the ground when the foundation for the tower was being laid. In the churchyard is a fragment of a sepulchral slab, with hare pursued by hound; it is built up into the wall opposite the tower.

## Reviews and Notices of Books.

MAN, THE PRIMEVAL SAVAGE, HIS HAUNTS AND RELICS FROM THE HILL TOPS OF BEDFORDSHIRE TO BLACKWALL. By WORTHINGTON G. SMITH, F.L.S. London: Edward Stanford. 1894. 8vo. Pp. 349. With 242 Illustrations by the Author. Price 10s. 6d.

MR. WORTHINGTON G. SMITH has been so long and honourably connected with the Cambrian Archæological Association, and his capacity as a keen antiquary is so well known to the scientific world, that any work from his pen is sure to receive a hearty welcome from our members, and to be largely appreciated by them.

Whilst Mr. Smith was resident in the north-east of London he had an exceptionally good opportunity of examining the geological strata exposed during the digging of the foundations of houses at Stoke Newington during the years 1878 to 1883, chiefly in Alkham, Koverdale, Osbaldestone, and Fountain Roads. By the careful observations then made he established the fact that at a depth of about 4 ft. below the present surface of the ground there existed traces of a palæolithic floor; *i.e.*, an ancient land-surface of palæolithic age. The floor consisted of a stratum of subangular, ochreous gravel, varying from 2 to 6 in. in thickness, and in some places very visible as a thin line of slightly contrasted colour. Upon this floor was found an immense accumulation of palæolithic implements, including those of the pointed and oval type, scrapers, hammer and anvil-stones, flakes, and cores. Most of the stone weapons and tools were as perfect and as keen-edged as on the day they were made, showing that they could not have been transported with sand and gravel from elsewhere, but were actually *in situ*.

In Abney Park Cemetery the same floor was revealed, at a depth of about 12 ft., in digging graves; and on Stoke Newington Common the floor was found to be duplicated, there being two implementiferous beds,—one at a depth of 4 ft. below the surface, and the other at a depth of 6 ft. 3 in. The duplication of the floor shows that after the men had made the flint tools found in the lower stratum, a flood must have occurred, which drove them away from the position, and covered their relics with sand so slowly deposited as not to have disturbed them. When the surrounding conditions improved, the palæolithic men returned, and recommenced work on the newly made land-surface. They finally retired from the position in front of the advancing contorted drift, which appears to have been laid down not by water, but by moving ice or frozen mud coming from the north. The palæolithic floor is in all cases covered by the contorted drift, which thus seals up the imple-

ments. There is no probability that the palæolithic men ever returned to their old haunts after the contorted drift had been laid ; and the evidence of the drift, as well as of the immense thickness of the stalagmite which overlies the palæolithic remains found in the bone-caves, seems to indicate that at the close of the palæolithic age this portion of Europe was temporarily depopulated either by a pestilence resembling the "Black Death" of the Middle Ages, or by some change in the physical conditions which rendered the country uninhabitable.

It is fortunate for science that when Mr. Worthington Smith removed from the north-west of London he took up his abode in a district where he was destined to make even more important discoveries than those already mentioned. Immediately on his arrival at Dunstable, in 1886, he commenced to search for traces of palæolithic man, and was soon rewarded by finding artificially made flint flakes, which were quite sufficient to prove that the district had been inhabited in palæolithic times.

In 1888 Mr. Smith picked up five ochreous palæolithic implements on some newly gravelled roads near the Grammar Schools at Dunstable ; but it was not until the following year that he was able to ascertain where the gravel came from. In June 1889 he discovered that the excavations which yielded the implementiferous gravel were the brick earth-pits at Caddington, three miles south-east of Dunstable, on the borders of Hertfordshire and Bedfordshire. Caddington is situated on the top of a chalk hill capped with brick-earth and gravel, 595 ft. above the Ordnance datum. On the west is Kensworth Hill, rising to a height of 799 ft., and between it and Caddington runs the line of the Roman Watling Street. The water of Caddington Hill flows into the Thames either by the Ver (a tributary of the Colne) on the west, or the Lea on the east, whilst all the west side of Kensworth Hill is drained by the Ouzel, which joins the great Ouze. At Caddington, therefore, Mr. Smith had reached the sources of those rivers, the gravels of whose valleys he had previously explored in the neighbourhood of London.

It was in brick-earth (pit C) at Caddington that Mr. Smith made his great discovery of the site of the lake-side living-place and flint implement factory of palæolithic age, which is the principal *raison d'être* of the present volume. He found a palæolithic floor very similar to the one at Stoke Newington, and from it obtained more than five hundred artificially struck flakes which he was able to replace upon the original flint weapons from which they were detached by the rude hammer-stones of the primeval savage.

The implements found on the palæolithic floor were of the later or cave-type, and of indigo colour, with a lustrous surface, edges as sharp as a knife, and unabraded. The floor was duplicated in places, as at Stoke Newington, and was covered by contorted drift containing ochreous abraded implements of the earlier or river-gravel type, which had been transported from elsewhere.

The results of Mr. Worthington Smith's investigations have a



most important bearing on the question of the antiquity of man's existence on the earth. According to the usually accepted theory of geologists, the highlands of Great Britain were covered with snow and ice during what is called the glacial period; and the slowly creeping glaciers, whilst travelling from the east towards the south-west, ground down the mountain-tops, and deposited the *débris*, in the shape of boulder-clay, at a lower level. At the close of the glacial period Great Britain was submerged in the sea, most of the ice disappeared, and afterwards a re-elevation of the land took place.

In the hotly debated question of whether man's appearance in Britain took place in pre-glacial or post-glacial times, Mr. Smith takes the side of those who hold that the primeval savage could not have lived here either when the land was covered with ice or when it was under the sea, and that there is no evidence of his presence until the re-elevation of the land when the glacial period had come to an end.

Mr. Smith's remarks upon the disastrous result to science of the publication of his discoveries at Stoke Newington in *The Journal of the Anthropological Institute* are worth quoting at length as a melancholy warning to others. He says: "The extent of the palæolithic floor exposed at North London was several hundred times as great as the very limited area excavated on the palæolithic floor at Caddington. There can be no doubt, if the former excavations had been systematically examined, and all the antiquities, bones, etc., laid aside for proper examination, the results would have been some hundred times greater and better than those at Caddington. The failure was due to one cause alone. When I first lighted on the North London palæolithic floor I was most careful to keep the workmen entirely in the dark as to the real nature of my quest. Under these circumstances I was able to secure such antiquities as were brought to light in an easy and pleasant manner, without any extravagant expenditure of time or money.

"After my first paper was laid before the Anthropological Institute it became general knowledge that palæolithic implements could be found in the gravels and sands of North-East London, and this knowledge was used in an improper way by curio-collectors who neither knew nor cared anything for the knowledge which might be obtained by a careful examination of the sections and relics, but whose sole object was to secure implements at any price and by any means. The result of this was, that the men, who were at first friendly and obliging, became very unfriendly, and I was even exposed to personal violence, because the workmen could easily get from strangers five or ten times the sum I had been in the habit of giving. Some of the men pawned implements, and sold the tickets; others took implements to publichouses, and got beer and gin advanced on them. Purchasers sometimes went to these publichouses, paid the score, and secured the tools. In another instance a landlady took several tools as security for unpaid rent. The men

were no better for the extra pay, as nearly all the money went into the publichouses; and when drunk, the men got discharged, and then violent scenes occurred at their homes. Every result was bad. A still worse consequence followed. Sometimes men would dig in unprolific places, and as visitors still came offering money for relics, the men at last (so that the supply might not fall short of the demand) set about making forgeries. These forgeries sold quite as readily as genuine antiquities, simply because collectors of curios did not know the true from false."

The ingenious tricks of forgers are fully exposed in a chapter devoted to the subject, and it is most gratifying to learn that the collectors who had enlightened the workmen as to the "points" which an implement should possess, were themselves the most severely bitten by the forgers.

A common way of becoming a leading archæologist is to join a mutual admiration society; others "stir it and stump it and blow their own trumpet" in order to get on; whilst some are exploited by a kind friend. Mr. Worthington G. Smith has chosen a surer and more honourable road to fame by devoting years of his life to a work which has advanced our knowledge of primeval man by leaps and bounds, and places him at once in the foremost rank of European archæologists.

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LLANTWIT MAJOR: A FIFTH CENTURY UNIVERSITY. By ALFRED C. FRYER, Ph.D., M.A. London: Elliot Stock. 1893.

This is the enlarged form of a paper read by Dr. Fryer at Cardiff in 1892, before the British Archæological Association, and professes to be merely a rough sketch in which "a series of notes made during a short holiday leisure are woven into a few short chapters." Dr. Fryer makes large use of the work of others, but he has the honesty and candour to acknowledge his obligations. He describes Llantwit Major as it is now, pleasantly and picturesquely, but too briefly, as he would probably acknowledge, to do anything like adequate justice to the importance of its ancient remains. Yet he has felt the charm of the place, and has expressed some of it in his pages; and, after all, this is worth more than a lengthy accumulation of archæological details. His sketch of the Saints of Llantwit is well done. He has thrown his heart into it: he loves them himself, and is likely to induce others to do so too. But his account of the studies of the "Fifth Century University" will scarcely satisfy a rigorous archæologist or student of history. It is undoubtedly interesting to be told that "the teacher of the *Llyfr Pren* (Book of Tree) had a boundless enthusiasm for his subject", and that the *Trïoedd Pawl* were dictated to the students, and that they committed them to memory; but these statements will not convince hardened sceptics, and may make them angry. But points like

these scarcely detract from the real value of the book, which lies in its suggestiveness.

It may be an anachronism to call Llantwit a "University" at all; but Dr. Fryer's book will cause some to remember that there were heroes in Wales even before Howell Harris and "the Awakening", and may lead many to love Llantwit and its Saints, and to investigate the subject further for themselves. This little book, therefore, is likely to be of real and valuable service to the general reader. It is written throughout in a graceful and clear style, and is inter-



Llantwit Major Church, from the South-West.

persed with natural and pleasing reflections. There are a few misprints, the funniest of which is the "Synod of *Brefé*", but otherwise the get-up is excellent. Good paper and clear type, a few simple illustrations reproduced from photographs (one of which we are able to give by the courtesy of the Publisher), and a neat cover, render its appearance eminently attractive.

E. J. NEWELL.



## Archaeological Notes and Queries.

ST. DONAT'S CROSS.—I should feel greatly obliged if any members of the Cambrian Archæological Association would contribute towards the reparation of St. Donat's churchyard cross, which is in a very unsafe condition, and considerably out of perpendicular: in fact, I consider its condition is so precarious, that should it be left in its present state much longer, it will in all probability fall, and be lost for ever. The Rev. Rees Williams, Vicar of St. Donat's, is at present burdened with the difficult task of raising money for the restoration of the church, which is sorely needed, and has placed the reparation of the cross entirely in my hands, both as to obtaining and expending the necessary amount.

I have received from Mr. Bassett of Boverton a donation of £5; but I want £20 more. When this amount is forthcoming I propose entrusting the work of erecting a scaffolding round the cross, hoisting, resetting, and redowelling to Mr. W. Clarke of Llandaff, who will act under my personal supervision. No attempt will be made to displace or alter the position of a single stone, but simply to secure the Cross for future generations. Any donation, however small, will be (with the Vicar's permission) thankfully received by me,

Llandaff.

G. E. HALLIDAY,

Architect for the Reparation of the Church,  
and Hon. Architect for the Repair of the Cross.

CASTS OF ANCIENT CROSSES AT MARGAM.—Mr. John Ward, F.S.A., Curator of the Cardiff Museum, gives the following account of the new additions to the Cardiff Museum, in *The Western Mail* of May 15, 1894:—

“On several occasions reference has been made in these columns to a resolution of the Cardiff Museum Committee to form a complete collection of casts of the pre-Norman monuments of the district. It is gratifying to find that, so far as the commencement is concerned, it is now an accomplished fact. A fortnight or more ago the Committee engaged a firm, who are in the regular employ of the British and South Kensington Museums, to make plaster-casts of two of the celebrated Margam Abbey series of these antiquities,—the great Wheel-Cross and that known as the Cross of Enniaun. They are now placed in the Cardiff Museum, and are in every sense of the word excellent and satisfactory. In one sense, indeed, they surpass the originals. The carvings and other markings are more accentuated through the stronger contrast of the lights and shadows, and in consequence many details are now rendered visible which before were unnoticed. For this reason, let alone the more important one of facilitating comparative study, such a collection is well



worth the trouble and expense of making it. But, to take a more popular view, a suitable gallery filled with such casts cannot fail to be a most interesting and attractive feature of the future museum. Perhaps a still more gratifying aspect of the matter is the indication it gives that the Committee are not afraid of being original. It is their intention to have casts of *all* these monuments in their district ; and in this laudable intention we believe they stand alone as a museum authority.

“These monuments (termed ‘pre-Norman’ for want of a more exact designation) are interesting landmarks of a well-marked but little known phase of the national history, that lying between the close of the Roman occupation and the Norman conquest. They are directly or indirectly products of the Irish civilisation of the time, and that island possesses at the present time the largest number and the most notable examples of the class. Agreeably to this origin, they are found most plentifully in those parts of Great Britain which are adjacent to Ireland, and this accounts for Wales having so large a share of the British examples. Ireland, owing to its position outside the Roman world, and to its immunity from the ravages of the Teutonic hordes who overran the Western Empire and well-nigh crushed out its civilisation, developed a culture peculiarly its own ; and at the time when the fair lands of England were under pagan darkness and the light of the ancient British Church was flickering on the hills of Wales, it was the seat of a robust Christianity overflowing with missionary enterprise. Its missionaries revived the British Church, were largely instrumental in the conversion of the English, and penetrated all parts of the Continent, even to the south of Italy ; and wherever they went, their former influence is attested by sculptured stones and illuminated gospels and missals. Such mementoes, then, are treasures deserving of every care and study.

“These monuments fall into two groups,—an early one consisting of ‘pillar-stones’, and a later of ‘sculptured monuments’. The former are rough, unhewn monoliths, the descendants apparently of the more ancient menhirs. They are strictly sepulchral, and bear inscriptions in debased Latin capitals, and are usually simple crosses. Those of the second group take various shapes, one being the upright ‘slab-cross’, a variety probably of pre-Christian origin, which survived as a common form of headstone to as late as the fourteenth and fifteenth centuries. The typical outline has a large circular head of greater width than that of the slab below. The emblem of the cross was a superficial device only ; and in this respect these slab-crosses differed from the beautiful and usually more elaborate ‘high crosses’ of the tenth and eleventh centuries, in which the whole block of stone was wrought into the *form* of a cross.

“The great Wheel-Cross of Margam is undoubtedly the finest slab-cross in Great Britain, and it is probably the largest, being no less than 7 ft. high. Both sides of the slab itself, and the whole visible

surface of its pedestal or socket-stone, are richly decorated in low relief. The cruciform device of both sides of the head (unfortunately broken away to a large extent on the back) is of the typical form of the period,—four square panels set cross-wise, and connected with one another by a circular band, and with a central square by four arms. The lower arm is prolonged below the lowest square to the pedestal. All these panels and bands on the front are decorated with interlaced ribbon-work, and the central one has also a bold boss in addition; while, to judge from the remains on the back, the squares were filled in with a key-pattern, and the bands with interlacing work. On two of the spandrels between the arms of the cross are traces of inscriptions, but only the letters (minuscules) ‘Conbelin .....suit’ can be deciphered. The cast has brought to light traces of another inscription between the ring and the edge of the slab on the same (left side).

“On each side of the prolonged lower arm is a quaint human figure. That on the left is a man with a moustache and well-defined, short, square beard. On the head is a hood. He wears an ample gown. In his right hand is suspended a square bag or case, probably a book-satchel. The other figure is certainly that of a woman, with long hair thrown back over the forehead. She is slightly turned towards the shaft of the cross, and apparently her hands are clasped or crossed. There can be no reason to doubt that these are SS. Mary and John the Evangelist, who were the usual accompaniments of representations of the Crucifixion in later mediæval times, but not by any means the rule in these earlier times. The book is symbolic of the Gospel, and nearly always occurs in these older sculptures of St. John. The representation of this Evangelist may seem strange to our eyes, which are accustomed to that of him as a young, beardless man; but it is quite in accordance with the well-known little connection of the Christian art of these islands with the Continent. St. Mary seems to have been usually represented with the hands folded or crossed. An example of the latter is seen on the cross at Monifieth, Scotland. In apparently all these ancient examples the Evangelist stands on the right-hand side of the cross,—left, of course, from the standpoint of the spectator.

“Each side of the pedestal is thrown into a large panel by a cable-like band, which in several places is doubled. The vertical angles are further enriched by a row of small bosses. Above the panel, at one end, is a single course of similar bosses, each surrounded by a circle of smaller ones; the whole, perhaps, intended for flowers. The panels of the ends are filled with fine interlacing work, while that of one of the sides is divided into several very unequal spaces. Two of these are decorated with fret-patterns; the others with interlacings, one very coarse, and loosely entwined.

“The remaining panel is of unique interest, so far as Wales is concerned.

“Until the recent moulding, the monument had stood, time out





Cast of Cross of Conbelin at Margam Abbey,  
in the Cardiff Museum.





of mind, against a part of the Abbey ruins,<sup>1</sup> and the nature of the decoration of the pedestal on that side was not suspected. The original is now withdrawn sufficiently far away to allow of inspection, and the Cross is securely fixed in the socket on its summit by oak wedges.

"This panel contains a hunting-scene. Two men on horseback are chasing what is apparently a doe. A dog below is trying to pull the hunted animal down, while another has climbed its back, and is attacking the ears or head. It is just possible, however, that the hunted animal is a buck, and that what has just been described as a dog is really intended for its horns. The whole treatment, while spirited, is rather grotesque. The hunters have been degraded into mere heads on the horses' backs, and the sculptor has shown them full-faced, and therefore as averted from their quarry. The space behind each hunter is decorated with a triquetra; and on the first horse are two concentric circles, which may possibly have some hidden signification derived from pre-Christian sources. Hunting-scenes are extremely rare on the monuments of this era, but are occasionally found in North Britain and Ireland. Attempts have been made to give a religious meaning to these scenes; but they are probably merely hunting-scenes, and nothing more.

"The Cross of Enniaun is a much less imposing monument. It is simply a slab; but its decoration is finer, and more carefully wrought. The circular head has a similar but more highly developed cross than the above, and the whole middle portion of the slab below is thrown into a bold panel of interlacing work. A smaller panel below records in minuscules the fact that 'Enniaun made this Cross of Christ for the soul of Guorgoret'. But the most interesting feature is that the name of Christ is indicated by the first three Greek letters of *Christos*.

"The Committee are to be congratulated that already, at the very commencement, their contemplated collection of casts of these ancient monuments has added to our knowledge of the subject. Through want of funds, the collection will take many years to complete, and this certainly suggests the desirability of outside help. It affords a new field for the generosity of those who have the future of the Museum and Art-Gallery of Cardiff at heart; and with such help these casts will be monumental of the public spirit of its citizens as well as of the art-culture of long centuries ago."

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ROMAN ROOF FINIAL AT LLANTWIT MAJOR.—By the courtesy of the Editor of *The Antiquary* we are able to give the following interesting account of some Roman roof-finials:—

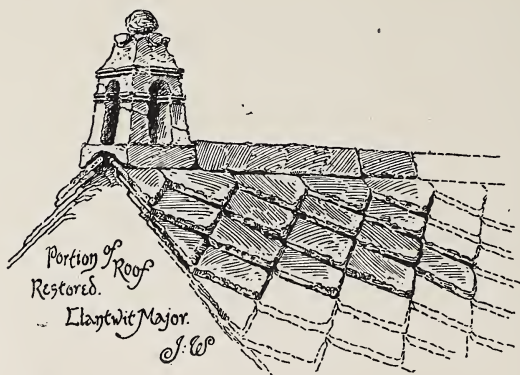
In the August issue of *The Antiquary* were two sketches of Roman carved stones by Mr. Bailey; the one a roof-finial in Bath Museum,

<sup>1</sup> O'Donovan, in his *Excursions through Wales*, states that at the beginning of this century the Cross stood against the wall of a public-house in the village of Margam.

and the other a fragment (presumably of some sort of terminal) at Little Chester, co. Derby. This he suggested was also a roof-finial; but Mr. John Ward, F.S.A., Curator of the Cardiff Museum, points out that the latter stone is not channelled out on its under surface to receive the ridge, as is well shown in his sketch of the Bath specimen. The same channelling occurs on a very similar stone found at Llantwit Major, near Cardiff, which was described and illustrated by Mr. Ward in *The Antiquary* (vol. xxvi, p. 55) of last year.

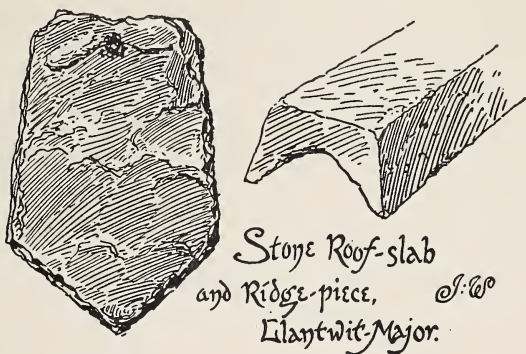
This gentleman also sent particulars of another example, which was ploughed up in a field on the Wyndcliff, near Chepstow, about twelve or fourteen years ago, and is now preserved in Piercefield House, in the vicinity. It seems to have attracted no attention until recently, when it came under the notice of the late Mr. W. H. Greene, an ardent student of Monmouthshire antiquities. Mr. Greene has since examined the site where it was found, and has been able to trace the lines of a Roman camp surrounding it. It closely resembles the Cardiff example in the treatment of the upper or pinnacle portion; but, unlike it, it has only a single arch, not two intersecting arches. Both these differ from the Bath stone in having the arches passing through from side to side.

Pursuing the same subject, Mr. Ward sends the following sketches. The first represents a portion of roof that he has just erected in the Cardiff Museum, from some stone roof-slabs, ridge-pieces, and the finial mentioned above,—all from the Roman villa of Llantwit Major.



From the report of the excavation in the *Transactions of the Cardiff Natural History Society* (vol. xx) he finds that the finial was found at the end of a room, measuring externally 20 ft. by 14 ft., on the north side of the chief apartments, and that the ridge-stones lay the whole length of the said chamber; from which it is clear that both belonged to its roof. The "slates" apparently were more diffused; so probably the Museum specimens belonged to several

roofs. This, perhaps, accounts for some variations as to size, shape, and workmanship. They are of fine, hard sandstone, of an average thickness of 1 in. ; and the one here shown is 17 in. long and 11 in. wide. They were held in position by iron nails with large, flat heads. The hole in the one drawn is easily seen ; but in some of the others it is more to one side, or even in the angle, as determined by the accidental shape of the upper end of the "slate". As the distance between the hole and the lower point varies, it seems clear that the slabs were nailed to a boarded roof, and not to battens. The finial (16 in. high) and the ridge-stones (4 in. high and  $6\frac{1}{4}$  in. across the top) are of Bath stone. The plinth of the finial is somewhat lower than the ridge-stones ; but this probably is accidental. There is no doubt that the finial rested upon the ridge in common with the ridge-stones, and this implies that the roof *lapped over* the gable. Had the gable been continued above the roof-line, the finial must have *formed part* of the coping, which certainly was not the case, as a mere inspection will prove. The shaded portion represents the extent of roof which Mr. Ward has erected.



Since the above was published in *The Antiquary*, Mr. Ward has found among the stone fragments from the site of this villa what appears to be the lower end of a slate of the same shape as those described above, but half the width. It is quite probable that it is part of a verge slate ; and if so, those shown on the sketch (modelled in plaster) are not correct. Although the artistic effect of a roof in which the former shape was used would not be so good as that in which the latter was used, it would have this advantage,—the lower point being some inches from the verge, would throw the rain-water back from the gable ; while in the other case, the point being on the edge, there would be a tendency for the water to fall over the gable. Is there another case in the country in which slates, all the external elements,—ridge-pieces and finials,—of one roof are preserved ?



GLAMORGAN ADDRESS TO KING CHARLES II.—On pp. 158-9 of this Journal a loyal address to this King, from the Corporation of Cardiff, was copied from an old number of *The London Gazette* for 1682; but it was forgotten to be stated that this newspaper had been acquired for the Cardiff Museum. Since then Mr. Ward, F.S.A., the Curator, has been fortunate enough to obtain another number of this paper for the same year, containing the corresponding address of the Grand Jury of the county of Glamorgan. This address is here given *verbatim* :

“*Windsor, May 8.*—The following Addresses have been presented to His Majesty, who was pleased to receive them with His wonted Goodness.

“We the Grand Jury for the Body of the County of *Glamorgan*, at the Great Sessions held at *Cowbridge* for the said County, the Tenth day of *April*, having received in Charge the Presenting of all Treasons, Treasurous Conspiracies, and Associations; and nothing having occurred unto us more horrid and barbarous than a late *Association* found in the Closet of the Earl of *Shaftsbury*, produced at the Proceedings against the said Earl, and then proved to be so found by *Francis Gwyn*, Esq., one of the Clerks of His Majesties Privy Council, who is our Countryman, and a person of known Integrity.

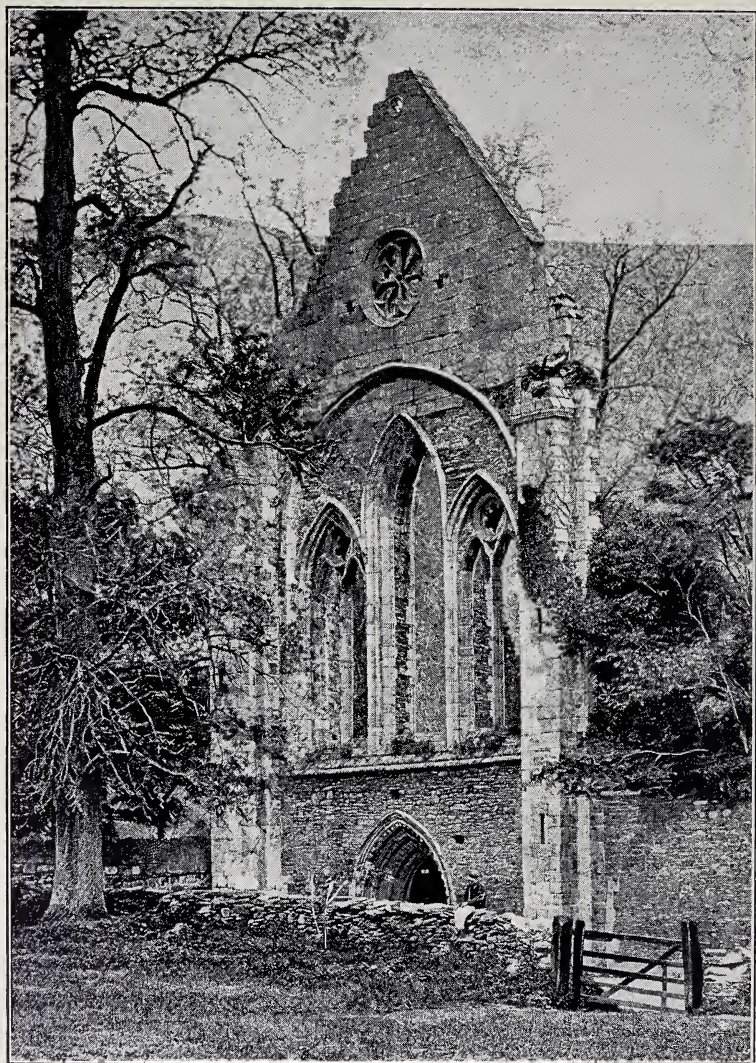
“We look upon ourselves obliged by our Allegiance to our Gracious King, and Duty to our Country, to declare our Detestation and Abhorrence of that TRAITEROUS ASSOCIATION, and that we will with our Lives and Fortunes defend His Majesties Sacred Person and Government, the Lawful Succession of the Crown, and the True Protestant Religion as now Established by Law, against all Conspirators, Covenanters, and Associators whatsoever : And we always pray, That God Almighty will Bless and Preserve His Majesties Sacred Person, and His Government, from this damnable Contrivance, and all others of that Nature, and from all the Promoters of them, and give him a long and happy Reign ; That his Subjects who have been misled by any specious Pretences whatsoever, may become sensible of their Duty to God and the King, and serve them faithfully and quietly, with the same Integrity and Truth as by the Grace of God we hereunto subscribed shall do.

“We the Deputy-Lieutenants, and Justices of the Peace for the said County of *Glamorgan*, do Testifie our unanimous Concurrence and Assent hereunto.”

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West Front of Valle Crucis Abbey.

# Archæologia Cambrensis.

FIFTH SERIES.—VOL. XI, NO. XLIV.

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OCTOBER, 1894.

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## VALLE CRUCIS ABBEY.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

*(Continued from p. 185.)*

FROM the appearance of the masonry of the walling above the level of the top of the arcade-arches in the east wall of the south transept, and of the walling of the south wall at the same level, it would seem to have been built at the same time as the upper half of the east and south walls of the presbytery. The wooden roof over the groining of the south transept chapels was evidently burnt down; but this may have happened at a late date. The clerestory windows above it, lighting the south transept, are very small, acutely pointed lancets, each bay having a single lancet. The external corbel-table is identical with that of the presbytery, and they have both, immediately beneath them, one course of ashlar-faced stones. In the south gable are the commencements of three lancet-windows, formerly enclosed under a single arch. The jamb-stones of the enclosing arch are of similar sections to the wall-rib in the east wall of the presbytery. The external moulding of the windows consists of a round shaft between two hollows, and the internal moulding is a pointed bowtel.

In the west wall of the south transept is a lancet-window of similar detail to the upper lancets in the east presbytery wall; but the proportion of the light

is much broader, and the arch is not nearly so acutely pointed. This window has been filled with tracery in the fifteenth century. The corbel-table, for a distance of about 8 ft. from the south end of this wall, is identical with that of the east wall of the transept, and has a similar course of ashlar stones beneath. The remainder, although having similar corbels mixed with some of another pattern, has been rebuilt.

The south respond to the north-west tower pier is evidently of later date than the pier to which it is attached. The detail is somewhat similar, but less delicate. The base is clumsily worked, and the lower member has simply a rectangular set-off. The workmanship is inferior; and the courses do not range with the rest of the pier, but are of greater depth, eight and a half courses being equal to ten of the earlier work.

The south-west tower-pier, as well as the respond just described, does not show signs of fire, with the exception of two or three stones which appear to have been re-used. Its detail differs from all the other tower-piers, and is evidently of later date. Its north respond and the base of the pier are identical in section with those of the south respond of the north-west tower-pier.

The eastern respond of this pier seems to have undergone extensive repairs at some period. The lower portion consists of fairly deep courses; but some distance above the base are fifteen exceedingly small ones which appear out of all proportion compared with those below. The carving of the capitals of this pier is of the lotos-pattern. Either the design must have been copied from those of the other tower-piers, or all the other capitals carved with this foliage belong to the date of the building of the south-west tower-pier, and were added to the older piers beneath at the date of its erection.

The arches supporting the tower have orders rectangular in section.

Together with the south-west tower-pier, a new arch



of three rectangular orders was built at the east end of the south aisle, carrying the transept-wall above. The south wall of the south aisle does not bond with the west wall of the south transept. Foundations are visible to the east and north of the terminations of these walls respectively, and probably originally supported responds similar to those of the north transept. There is, in the extreme eastern end, on the cloister side of the south wall of the south aisle, one jamb of what would appear to have been a squint, piercing diagonally the original junction of this wall with the west wall of the south transept; but the remainder must have been destroyed when rebuilding the northern end of the transept-wall. What purpose it served is uncertain.

For some height above the arch at the east end of the south aisle the walling is composed of the flattish stones. The upper portion of the raking course, which protected the junction of the south aisle-roof with the south transept wall, remains; but the lower portion, being more than one half of the whole, has disappeared, leaving no signs of its existence. Above this level the wall is of another period. It is of different workmanship from that beneath, and together with the portion of the south nave-wall adjoining contains numerous pieces of wrought ashlar stonework, evidently reused from former work. It is uncertain whether, when constructing the upper portion of the wall, the upper stones of the raking course were reset, or whether, as seems more probable, they remained *in situ*, while for some reason the lower ones were removed and replaced by the rubble walling.

In the same wall, above the raking course, is a rough relieving arch, which has been mistaken for a window-arch filled in. This work was probably rebuilt owing to the former work having given way, and the relieving arch was probably inserted in the new work as a precaution against a similar disaster happening again. The junction of the later corbel-table with the earlier one

is easily seen. The portion which has been rebuilt, though composed, in a great measure, of the older corbels reused, has intermixed with them a second pattern, and the course of ashlar-faced stones immediately below the older corbel-table is missing in the later. The lower stones, up to the level of the top of the sill, of one jamb of a nave clerestory window of this period, in the eastern bay of the south nave-arcade, remain *in situ*, but possibly they belong to an older clerestory window which has been rebuilt. The upper portions of the jamb and the arch (which is segmental) are fifteenth century work, and also the corbel-table of the small portion of the nave-wall which remains above them.

The easternmost bay of the south nave-arcade has been built up. At first sight the building up would appear to have been done at the same time as the erection of the south-west tower-pier; but a closer examination reveals a difference in the masonry, which shows that it belongs to another period. It is built up against the first nave-pier, counting from the east; but if ever a western respond existed to the south-west tower-pier, it was removed before building up this bay. It does not seem improbable that, owing to signs of settlement, the bay may have been built previous to the erection of the existing south-west tower pier; but that, in spite of this precaution, the pier had to be rebuilt, and, with the masonry adjoining, abutted and rested on this recently erected wall built to fill in the bay.

The wall separating the monks' choir from that of the *conversi* has been built up against the south respond to the western tower-arch. Of the northern half of the wall nothing remains in sight. In the southern portion, the bases of the doorway to the staircase to the pulpitum are of one of the types described as belonging to the earliest existing work of the church, and they are certainly more ancient than the respond against which the wall is built. It would thus appear that they belong to an older screen which has been reset, and probably not in its original position. The

manner in which the steps of the pulpitum would terminate, if continued, is rather a mystery.

Externally, the east end of the presbytery is ashlar-faced, and covered with a series of buttresses which are more curious than beautiful. I believe this work to be a facing, and to belong to a period at least subsequent to the finishing of the side-walls of the presbytery with their present corbel-table. It will be noticed that the commencement of the raking coping of the gable does not fit on to the projecting corbel-table below, and evidently was not designed to go with it. The outer moulding of the central lower lancet, which also is carried round the arch, was certainly intended to project beyond the face of the wall, and to act as a label. Now the surface of the wall above is level with its full projection. Buttresses are carried up between the lower lancet-windows, and their sides are curved outwards above, to give them greater width, in order that they may contain the upper lancet-windows, for which they are pierced. The whole of the buttresses are arched above, to support the higher part of the wall, which is flush with the face of the buttresses. The wrought stones are bonded very slightly into the older masonry.

The lower portion of the west wall of the church and the outer north aisle-wall would seem to have been erected at one time. I think they may be assigned to a period a few years later than any work in the eastern part of the building. Although the western responds of the nave-arcades are of the same section as the nave-piers, their bases differ both in section and on plan. Two small rolls, with a hollow between, take the place of the bold roll of the other bases, and on plan they form portions of circles round the orders instead of following the outline of the pier.

Against the north aisle-wall, and opposite the centre of the nave-piers, are groining-shafts, each formed of a cluster of three shafts. The section of their bases is similar to that of the western responds, but to a smaller scale, and the mouldings are much more delicate than

any of the previous work. The tops of these bases are level with the tops of the nave-pier bases. Each base rests on a 5-in. stone slab, with its lower front-edge chamfered, and supported on a 10-inch block of stone. The slabs on which the bases rest have every appearance of having formed portions of a stone seat running along the wall. If this is the case, there are no signs of the portions of the seat between pier and pier having been built into the wall, although they might have been built against it. The two eastern bays have each the lower stones of the jambs of lancet-windows (a single lancet to each bay), and the internal string-course beneath them. The string-course is deep and bold, and there is no other of a similar section in the church. The section of the jamb-mouldings bears a strong resemblance to those of the upper east end lancets and the window in the south wall of the south transept.

Only a few feet in height of the north aisle-wall remains ; and the greater part of the internal faces of the three western bays has been rebuilt at a period when the shafts were no longer required as groining-shafts. In some cases the base only, and in others the base and one or two stones of the shaft, have been left standing ; the walling being built flush across above, where formerly the shaft would have bonded into the wall.

A broad plinth with a deep string-moulding resting on it runs along the west wall and north aisle-wall, on the exterior, and is carried round all the buttresses. The ground to the north of the north aisle is heaped up to a level of about 8 ft. above the nave-floor. Recently this ground has been excavated along the whole length of the north aisle-wall, laying bare the projecting plinth.

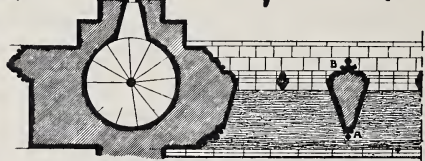
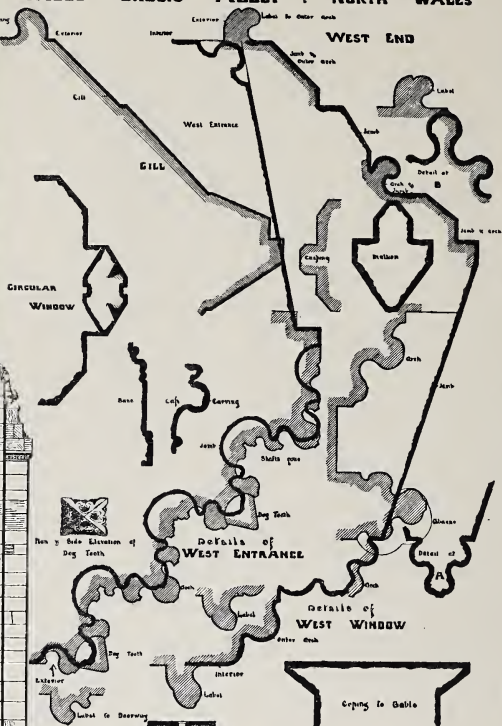
At the west end of the north aisle was an entrance-doorway of which no wrought stonework remains ; but its position can be ascertained from the plinth, which terminates at either side of the space it occupied.



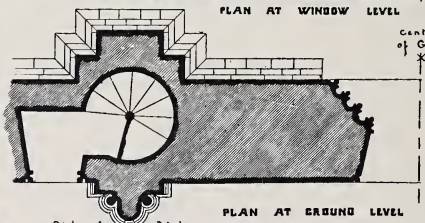


# VALLE CRUCIS ABBEY . NORTH WALES

WEST END



PLAN AT WINDOW LEVEL



PLAN AT GROUND LEVEL

Scale of Details  
feet  
Mene and Del Harold Hughes

SECTION



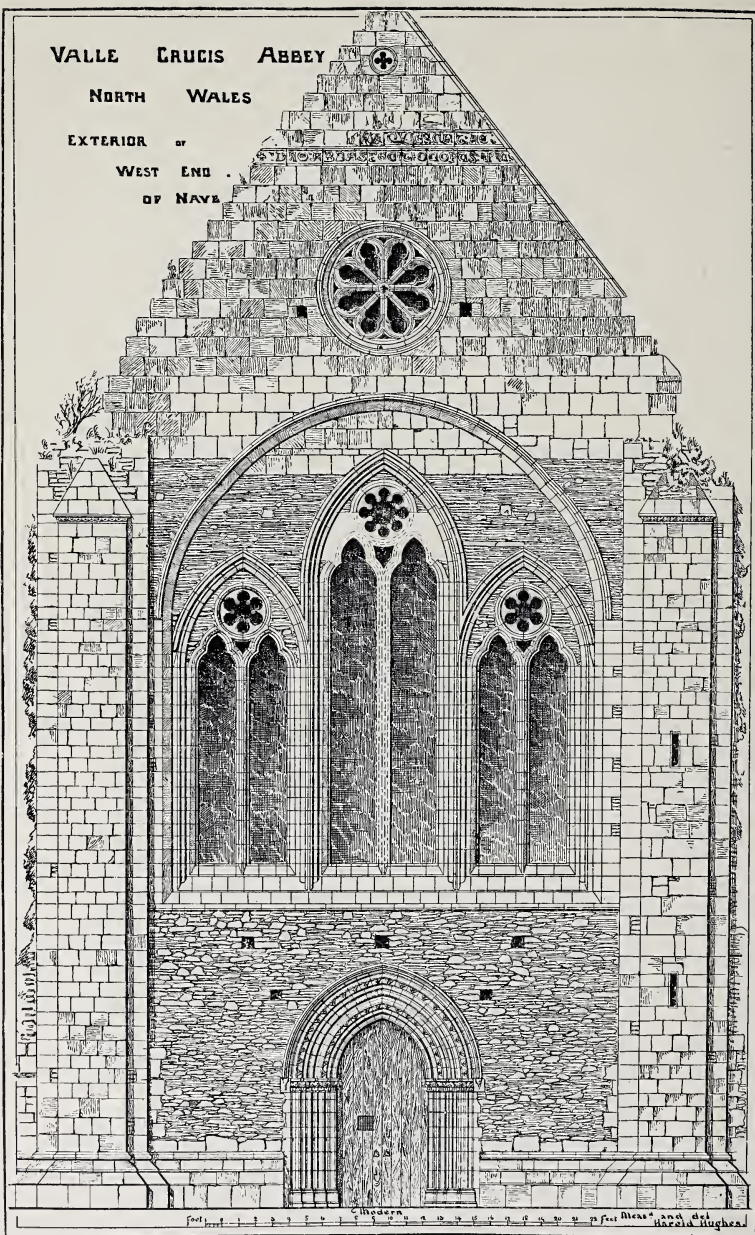
VALLE CRUCIS ABBEY

NORTH WALES

EXTERIOR OF

WEST END

OF NAVE





The nave is entered at the west end, through a rich entrance-doorway, which I am inclined to think was not erected at the same time as the plinth, but inserted shortly afterwards. This is suggested by the jointing of the lower courses of the jambs with those of the walling, having the appearance of being thought out separately, without regard to each other. The detail of the doorway is more advanced in style than any we have yet met with in the building belonging to the thirteenth century. The jamb and the arch have each four richly moulded orders, and in the arch a very beautifully carved variety of the dog-tooth ornament is to be found. The carving of the capitals is freer, and ceases to have that angularity so marked in the earlier carving of the Abbey. The severe abacus (a relic of the former century), which has also been employed up to this period in the church, gives way to the beaked abacus, which developed into that almost universally employed in the following (or fourteenth) century. The inner order of the jamb-mouldings is modern, and also the greater portion of the internal jamb-mouldings. The internal arch and about 4 ft. of the upper part of the jambs, which are old, bear marks of fire.

Mr. E. P. Loftus Brock<sup>1</sup> tells us that Sir Gilbert Scott repaired this part of the church in 1872.

Immediately above the plinth at the west end is a course of ashlar stones, varying in height and irregular on the upper bed; and for about 6 ft. in height, at either side of the great western buttresses, above the plinth, are wrought stones, those on the north side of the north buttress extending for a distance of about 3 ft. north of the buttress. These courses do not range with the ashlar work of the buttresses. By the sudden termination in height of these courses it would seem that the work had been interrupted; and probably when next proceeded with, some portions had to be rebuilt, including the insertion of the present west doorway.

From an examination of the capitals of the western

<sup>1</sup> *Journal of the British Archaeological Association*, vol. xxxiv.

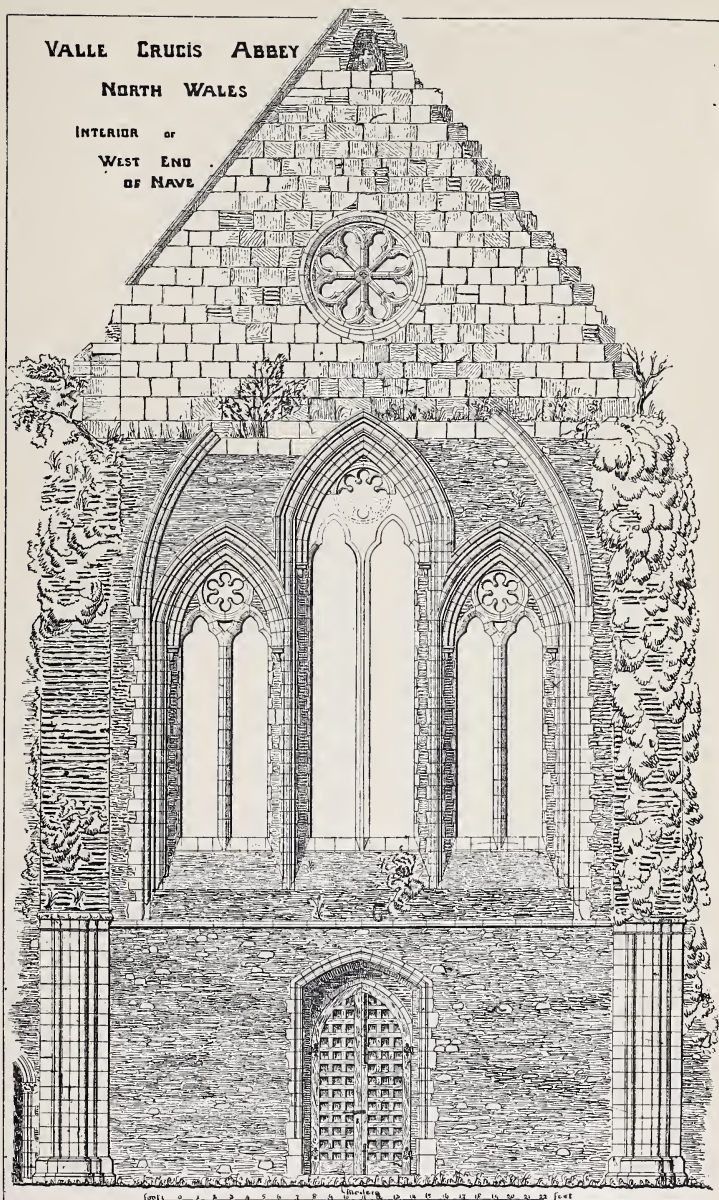
responds to the nave-arcade I am inclined to believe that they belong to a later date than the lower part of the wall. These capitals have carving of the same character as that of the capitals to the western entrance-doorway. They fit extremely badly on to the orders of the responds, and are certainly later in character. Moreover, the internal stringcourse below the great west window is level with the centre of the bell of the southern capital, but with the top of the carving of the northern. Probably the western arches of the nave-arcade were rebuilt; and when this was done, the trouble was not taken to bring the responds to one level before setting the capitals.

The great west window above the entrance-doorway is almost of perfect proportions. The design is well conceived, simple and effective, though the workmanship of the details is rudely, if not carelessly executed. This, however, is scarcely noticeable, the simple grandeur of the whole taking up the attention, except on minute inspection. The design is practically that of three windows contained under one enclosing arch. The central window is the widest and loftiest. Each window is divided into two lights by a mullion. The mullion of the central window no longer exists. The lights have trefoiled heads, and each window has a foliated circle under its containing arch; those of the side-windows being hexafoils, and that of the central window an octofoil; and of the latter, the upper half alone remains. The rear arches of each window are carried on moulded corbels. The external great containing arch has its curve broken, and evidently the upper portion has been reset at the same time as the gable above, some of the ashlar-faced stonework being inserted below the portion which was reset at the same time. The arch originally would have formed almost a semicircle. It will be noticed that the upper portion of the internal great containing arch is missing, and does not appear to have been rebuilt when the gable was added. The external sill of the window is formed entirely of wrought

# VALLE CRUCIS ABBEY

NORTH WALES

INTERIOR of  
WEST END  
of NAVE



201 2 4 6 8 10 12 14 16 18 20 22 24 26 28 30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100

Drawn and Del. Harold Huether





stones, and the sill-stones on which the internal jamb-mouldings die seem to suggest that the internal sill was also formed of wrought stones. The existing internal sill is formed of rubblework; but this may be entirely modern. The corresponding main jambs and the divisions between the windows in section differ. The external main jamb-chamfer has an attached shaft with a fillet, to answer to it, in the division between the lights. The same moulding runs round the arch, and its junction with the main jamb-chamfer is most awkward. Again, the same clumsiness is found in connection with the internal mouldings. Some of them vary in their projection as much as 2 in. between the sill-level and that of the springing. Mouldings of one section in the main jambs are humoured into that of another for the jambs of the divisions between the windows.

All the window-arches and containing arches, internal and external, have label-mouldings; and, curiously, both these and the other mouldings are of a ruder section, and less carefully worked, than those of the doorway below. Again, the mouldings of the jambs of the divisions between the lights and of the window-arches show more careful workmanship than those of the main outer jambs. On account of this difference, and of the same member varying in section, when closely examining the work, the thought has struck me that the outer jambs are earlier work, and belonged to an earlier window than the existing one.

The great western flanking buttresses to the nave are each double on plan, one rectangular buttress being placed in front of another. The outer buttress terminates in a gablet with the dog-tooth ornament worked round its base. How the main buttress behind it was finished is uncertain; and the termination, which was destroyed before the building of the fourteenth century west gable, never seems to have been replaced by one of that period, but to have remained virtually as we now see it from that day to the present.

At the west end of the north aisle is a doorway to a

turret-staircase contained in the southern flanking buttress. This staircase terminates at the level of the walk supported by the rear arches of the west window, and forming a wide set-off to the wall, which above this level is only 2 ft. 3½ in. thick.

One jamb and a small portion of the sill of a west window to the south aisle remain *in situ*. Its jamb-mouldings are of the same character as those to the large west window.

Although it is evident that the church has been subjected to the many alterations which I have attempted to describe, nevertheless they only extend over a period of a little more than half a century; for the great west window, the latest piece of work of the thirteenth century now standing, cannot be assigned to a period later than the early part of the last half of that century.

The west gable itself is fourteenth century work, and is ashlar-faced within and without. It contains a small rose-window divided into eight sections, having the same simply chamfered section on both sides, with the addition of a small moulding or label round it on the exterior. High up in the gable is a small quatrefoil light, and between this and the rose-window is the well-known inscription,—

QVIESCAT : AME

✠ ADAM · ABBAS FECIT. HOC : OPVS : Ñ. PACE

the last two words being carved on an upper course of masonry. Mr. E. P. Loftus Brock, on the authority of Mr. W. E. Wynne of Peniarth, tells us that this Adam lived in the middle of the fourteenth century. The greater part of the raking coping on the south side is still *in situ*. The upper face is straight, but the lower edges have broad chamfers.

In the south wall of the south transept chapel is a recessed fourteenth century tomb. The slab has disappeared. The hood-moulding has carved crockets, but the carving is poor and coarse.

Between the northern chapel of the south transept and the choir the main wall has been broken away.

It seems probable that this opening was originally made in order to insert a fine canopied tomb, open both to the chapel and choir. One stone of a canopy (probably of such a tomb) is lying about close by, and it does not seem improbable that it belonged to one in this position.

Having now examined the general forms of the architecture employed in the church, and, as far as possible, attempted to ascertain the sequence of the work, we cannot pass on to an examination of the conventual buildings from it without first noticing briefly the general character of its design.

To fully appreciate the architecture of the Cistercians, it is necessary to examine the causes of the difference of their work from that of the contemporary buildings belonging to other Orders.

The difference is chiefly marked by an intense Puritanism in Cistercian work. The wonderful effect of this building, as in all early examples of the Order, depends upon excellent design and proportion alone, without the employment of statuary or anything which might be considered as superfluous ornament.

As in their daily life all that could, in the remotest manner, be considered superfluous, above the most meagre essentials, to those belonging to the Order, so in their buildings all elaborate or superfluous carving, all sculpture, and all pictures (with the exception of those of the Saviour), were forbidden. The vessels of the Monastery were even to be "without gold and silver and jewels", with the exception of the chalice and reed for Communion, which two alone might be of silver. Painted glass was not permitted in the windows, but white glass only, and "without crosses or pictures".

Many of the rules relating to the buildings are included in the "Instituta Generalis Capituli, A.D. MCXXXIV." These were printed in the late Mr. Edmund Sharpe's valuable work on *The Architecture of*

*the Cistercians.* In later General Chapters many of the older rules are included, with additions and alterations. Several important ones are found in the statutes of 1256, which have been printed in the *Yorkshire Archæological Journal*, in a paper giving the "Cistercian Statutes" of A.D. 1256-7, with supplementary Statutes of the Order, A.D. 1257-88, edited by the Rev. J. T. Fowler, F.S.A.

It will assist us to understand the architecture of Valle Crucis, together with that of all other Cistercian buildings, if we glance at a few of the rules regulating the simplicity of the buildings and their ornaments. Amongst those relating to sculptures and pictures we find:—

"Sculpturæ, vel picturæ in Ecclesiis nostris, seu in officinis aliquibus Monasterii, ne fiant interdicimus: quia dum talibus intenditur, utilitas bonæ meditationis, vel disciplina religiosæ gravitatis sæpe negligitur; cruces tamen pictas quæ sunt ligneæ habemus."<sup>1</sup>

"De superfluitatibus et curiositatibus cavendis.—Superfluitates et curiositates notabiles in sculpturis, picturis, ædificiis, pavimentis, et aliis similibus, quæ deformant antiquam ordinis honestatem, et paupertati nostræ non congruunt, in Abbatiis, grangiis vel cellariis ne fiant interdicimus, nec picturæ præter ymaginem Salvatoris. (Tabulæ vero quæ altaribus apponuntur, uno colore tantummodo colorentur.) Hæc omnia Patres Abbates in suis visitationibus diligenter inquirent et faciant observari."<sup>2</sup>

The Rev. J. T. Fowler remarks that the words in brackets are not included in the Statutes of 1256.

The following rule regulates the employment of gold and silver and jewels:

"Omnia Monasterii ornamenta, vasa, utensilia, sine auro, et argento, et gemmis, præter calicem, et fistulum, quæ quidem duo sola argentea, et deaurata, sed aurea nequaquam habere permitimus."<sup>3</sup>

<sup>1</sup> Statutes, 1134.

<sup>2</sup> Statutes of 1213 and 1256, with additions made in later General Chapters.

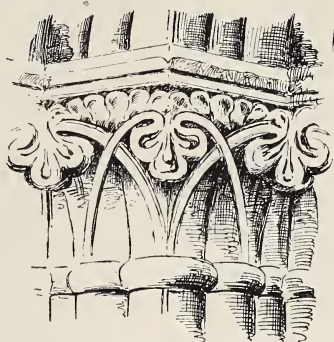
<sup>3</sup> Statutes, 1134.



With regard to window-glass we have—"Vitreæ albæ fiant, et sine crucibus et picturis";<sup>1</sup> and

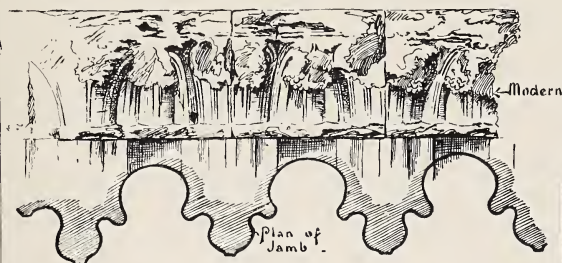
"Vitreæ albæ tantum fiant, exceptis Abbaciis quæ alterius ordinis fuerunt, quæ aliter factas tempore suæ conversionis poterunt retinere."

Valle Crucis Abbey .



Sketch of Capital of South Entrance to South Aisle .

Capitals of North Jamb of West Entrance to Nave .



Scale  
Inches 12 6 0 1 foot  
Harold Hughes

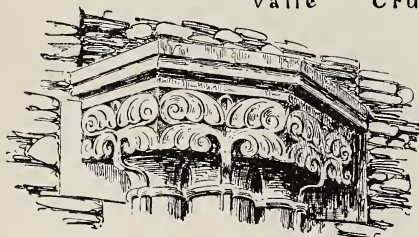
The structure of the thirteenth century church of Valle Crucis has been built in strict conformity with these regulations relating to the simplicity of the build-

<sup>1</sup> Statutes, 1134.

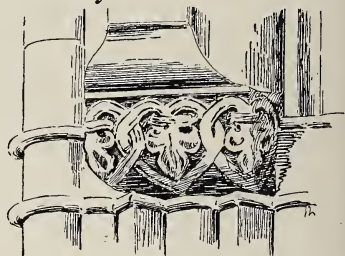
<sup>2</sup> Statutes, 1256.

ings: Within the church there is not a single representation of the human figure. Of carving there is nothing elaborate nor superfluous. It is restricted to the capitals (and many of these are not carved), the corbels supporting the responds of the eastern tower-arch, a few stops to mouldings, the foliated dog-tooth ornament in the arch of the western entrance, a corbelled and a detached piscina, and the apex of the label-moulding of the arch to the doorway in the screen-wall at the east end of the north aisle. Doubt-

Valle Crucis Abbey .



Capital of Respond in North Wall  
of Presbytery



Corbel to South-East Tower-Pier



Base discovered when excavating  
in Cloister Court



Carving of Capitals of Tower-Piers.

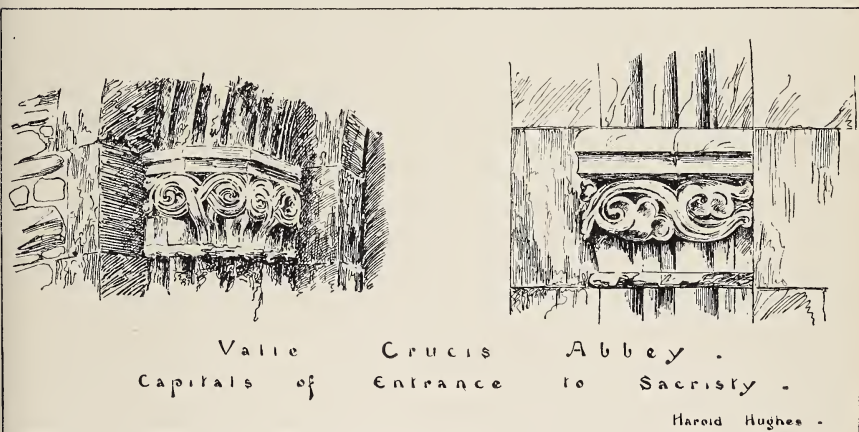
Harold Hughes .

less, originally there may have been many other carved piscinæ, credence-tables, holy-water stoups, etc.

The carving of all the early thirteenth century work is very simple. That of the capitals of this period groups itself into the following types: the simplest kind, somewhat resembling the lotos-leaf, of the eastern responds, tower-pier arches, nave-piers, etc.; that of simple conventional foliage, the stalks of which start from the neck below the bell, similar to those of the south doorway of the south aisle; and that of simple foliage carried round in a continuous band beneath the

abacus, as to the capitals of the sacristy doorway. The most beautiful capitals are those of the central pilasters of the presbytery.

One other type of carving to capitals exists, and is likewise found in other positions, as in corbels and stops to jamb-mouldings, consisting of a divided stalk in the shape of a heart surrounding a cluster of leaves, the stalk being joined together at the broad end of the heart, and turned inwards to support the leaves. The different forms of foliage will best be understood from the accompanying illustrations.



Of painted glass several fragments have been discovered by the Rev. H. T. Owen, the present custodian. Many of these are so far decayed that it is impossible to make out even their pattern, but some perfect pieces have been found. Those in the best state of preservation were discovered immediately outside the north aisle-windows. Amongst these fragments are the representation of a foot, several fleurs-de-lys, and many pieces of single coloured glass, for the most part blue. The remainder of the glass found was in the ground outside the eastern windows of the presbytery. All this glass, however, is much decayed. Some fragments of glass were found in their old leading. All the speci-

mens seem to belong to rather a late period ; and probably, when first erected, the windows were glazed with white glass, and it was not till the Cistercians began to set the old regulations at defiance that the painted glass was introduced.

Of the conventual buildings now standing, none can be assigned to a date earlier than the middle of the fourteenth century. The foundations of the buildings to the south and west of the cloister-court are evidently thirteenth century work ; and in all probability the fourteenth century buildings on the east side follow the general plan, and have been erected on thirteenth century foundations.

On the external face of the south wall of the south transept, 1 ft. 7 in. below the stringcourse under the window, is a row of corbels, curved on the under side, and notched above to receive a wooden plate. These, I am inclined to believe, supported the earliest wooden roof over the eastern cloister-walk. At a level about 10 ft. lower is another row, which returns and is continued along the external face of the south aisle-wall. This row, though probably belonging to an early period, would appear to be later than the south aisle-wall, as one of the corbels is inserted in the west jamb of the south doorway, in a position evidently not originally contemplated. One or two of these corbels are very roughly hewn into the shape of human heads. Immediately opposite the north ends of the east and west, and the east end of the north arcade-walls enclosing the cloister-garth, are situated corbels of this order. They would appear to have supported a second thirteenth century wooden roof to the cloister-walks.

In the south wall surrounding the cloister-court, the section of the lower portion of the jamb-mouldings of the small doorway recently excavated, consist of a bow-tell with a narrow fillet, probably not earlier than the middle of the thirteenth century. This is the only moulded work found *in situ* on this side of the cloister-court during the recent excavations.

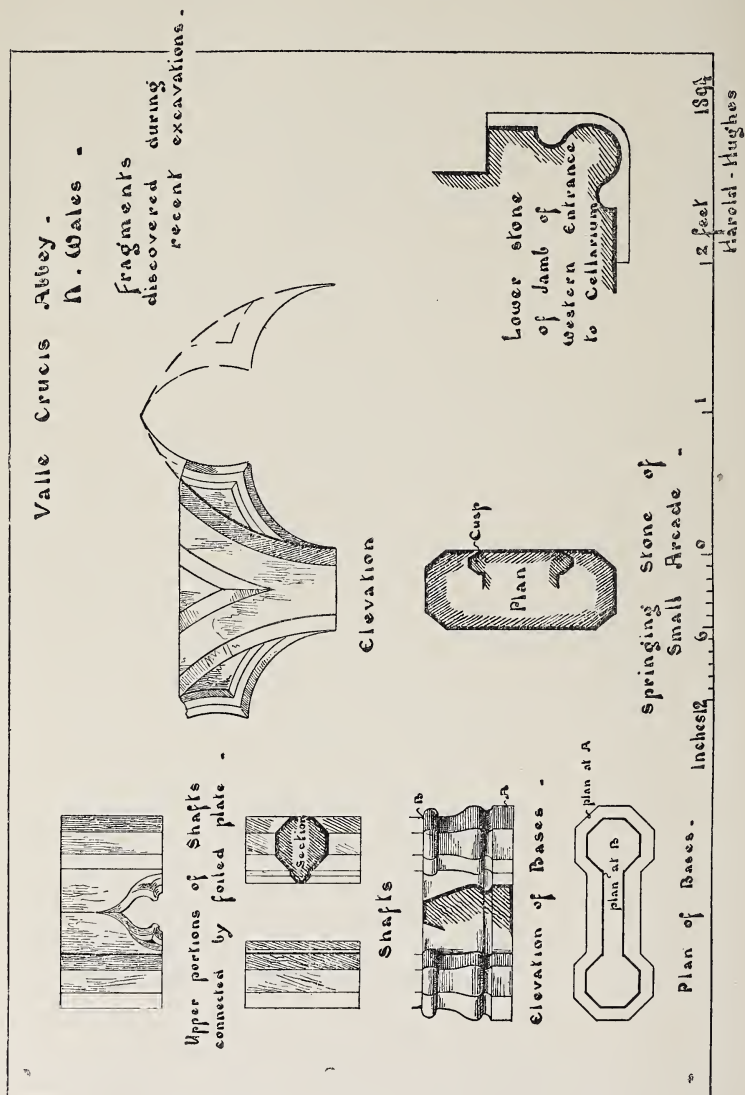


The portions of the walls surrounding the cloister-garth, which have been unearthed, show an ashlar course of masonry at their base for their greater extent.

Early this year the foundations, for a considerable length, of the western wall of the building situated to the west of the cloister-court, together with those of what appear to have been an entrance-porch on its western side, have been unearthed. These are shown on the ground-plan published with the first part of this paper. The late Mr. Edmund Sharpe calls this building the "*Domus Conversorum*". Mr. Micklethwaite, F.S.A., in a paper "*On the Cistercian Plan*", published in the *Yorkshire Archæological and Topographical Journal* (1882), tells us that for this "name there is no sufficient authority, and it only partly expresses its use." The correct name is the "*Cellarium*"; and as Mr. Micklethwaite points out, it was only the portion next the church which belonged to the *conversi*, the ground-floor being occupied by "their workshops, and possibly the *Frater*", the upper floor being their dormitory, while the southern end was the *Hospitium*. The name "*Cellarium*" was given to all the department of the Abbey under the control of the *cellararius*.

The position of the western wall of the "*Cellarium*", or "*Domus Conversorum*", and the manner in which it abuts against the church, present some difficulties when attempting to discover their histories. The two lower stones of the south jamb, and the lowest stone of the north jamb of the doorway, between the "porch" and the "*Cellarium*", were found *in situ*. The lowest stones are peculiar. A bold angle-roll, 6 in. in diameter, starts without base or stop from the lower part of the same stone, which is square, with a bull-nosed angle, and projects 1 in. each way beyond the face of the moulding. It is illustrated on p. 274, amongst the fragments lately discovered. The work appears to belong to a period as early as any existing work in the church. The second stone in the south jamb differs in detail from that below, and is of a section resembling the

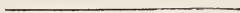
mouldings of the windows of the north aisle. In the south wall of the porch are shallow recesses, over which



are wrought stone slabs, which possibly might have been intended to serve as a seat. These stones are much decayed, crumbling to pieces at the slightest touch.

Amongst the *débris* within the porch, on either side, was found a springing-stone of what must have been an open arcade. One of these stones is illustrated on p. 274. The only detail of the arch is a simple chamfer. They have likewise chamfered cusps springing from the soffit. They are of thirteenth century workmanship.

(*To be continued.*)



## SOME CHARACTERISTICS OF WELSH AND IRISH SAINTS.

BY J. W. WILLIS-BUND, F.S.A.

*(Read at Carnarvon, July 1894.)*

WHATEVER opinions may be entertained as to the source whence Wales derived her Christianity, whether it went from her to Ireland, or came from Ireland to her, all agree that the Churches in Ireland and Wales were both branches of the great Celtic Church, and possessed various peculiarities in customs and in doctrine that distinguished them from other Churches of the Western world, especially from the Latin Church. The very remarkable number of Bishops, the more remarkable number of Saints, the singular monastic system, the fervent missionary spirit, are all peculiarities of the Celtic Church. One of these, the divergence of view between Latin and Celt on the subject of Saints, and the special characteristics of the Celtic Saints when viewed from a Welsh and from an Irish standpoint, this paper tries to describe.

In the Latin Church the term "Saint" was from an early period a distinctive title of honour, conferred first by popular consent, afterwards by the Pope on account of personal holiness. In the Celtic Church the term "Saint" was never a distinctive title given on account of personal holiness; it was not conferred by any "foreign prince, state, or potentate"; it merely meant that the person to whom it was applied, and to whose name it was in later times affixed, belonged to an ecclesiastical tribe. So opposed is the Celtic meaning to our ideas, that at first we have difficulty in appreciating it; yet no fact in Celtic Church history is clearer than that saintship in that body is merely a term showing that the person to whose name it was applied belonged to a special class. Such was



its meaning both in Ireland and Wales ; and although, as will be stated hereafter, the Welsh and the Irish Saint have strong points of difference as well as of resemblance, yet these only serve to bring into clearer relief "the great gulf that is fixed" between the Latin and the Celtic Saint.

It is a matter of no little interest to trace out these points of convergence and of divergence : first, because they prove the identity of view of the two Churches on a very important subject ; secondly, because the points of difference seem to show the effect of local influences and surroundings in forming a religion and religious belief. If, as seems most probable, the so-called conversions of both Wales and Ireland were only the continuance of a selection of the old pagan ideas with a slight admixture (usually only a suspicion) of Gospel teaching, an examination of the points of difference on such a subject as what constitutes a Saint, brings before us the different local ideas as to the Priest, or Bard, or Druid, that was then current in the two countries.

Almost all the Lives of the Saints that have come down to us are compilations made in the eleventh or twelfth century by Latin monks for Latin monks. An examination of the points of agreement and the points of difference between the Irish and Welsh Saints will probably enable us to realise more clearly the Celtic base upon which the Latin superstructure has been raised up. First, as to points of agreement.

1. The first point that the Saints of both countries have in common is that neither in such early Welsh or Irish documents as we possess is the term Saint used as a prefix to the person's name. In Latin writers, if a Saint be spoken of, he is never mentioned without the addition of the term Saint. If we find the term used in the early Welsh MSS., it is, as a rule, a certain mark of a Latin transcriber, if not of a Latin author. In old MSS. Patrick is spoken of as Patrick, David as Dewi. It is not until a much later date that we meet with St. Patrick and St. David. For instance, in the

*Senchus Mor*, the collection of tracts that make up the Brehon Laws, Patrick is always so called without any prefix; for example, "Patrick baptized with glory,"<sup>1</sup> "The authors of the *Senchus* were Patrick, Benen, and Cairnech the Just,"<sup>2</sup> "Patrick came to Erin to baptize and disseminate religion among the Gaedhill."<sup>3</sup> In the Dimetian Code there frequently occur invocations at the end of a passage to the great South Wales Saint, as "Dewi of Brefi". But in the later *Cynrithiau Cymru*, while in several places there is found the same expression, "De6i Brefi yn ganhorth6y"<sup>4</sup>—Dewi of Brefi help us—there are also such expressions as "the feast day of St. David".<sup>5</sup> In the *Black Book of Carmarthen* the passage occurs, "Do honour on the grave of Dewi",<sup>6</sup> "Ac awnant enrydet ar bet Dewi." In the *Red Book of Hergest*, "Actively will the sons of Cymry call upon Dewi"<sup>7</sup>—"Escut gymry plant galwant agdewi." This habit of not using the prefix Saint was not confined by the Welsh to Saints of the Celtic Church, for in the *Cynrithiau Cymru* there are such expressions as "La6rens verthwr",<sup>8</sup> St. Lawrence Martyr, who was certainly not a Celtic Saint; and in the *Black Book of Carmarthen* occurs the passage, "Through the intercession of Mary Maria"—"Druy eiroleid Meir Mari."<sup>9</sup> It would thus appear that the Celts at first never used the prefix Saint when speaking of either Latin or Celtic Saints, but that its introduction into Welsh literature is due to the time when Latin monks began to transcribe or compose Welsh poems; true to the custom of their Church whenever they used the name of a Saint, they prefixed the term to describe him as such.

2. The next point in common between the Irish and Welsh Saints is the comparatively small number of

<sup>1</sup> *Ancient Laws of Ireland*, Rolls Series, vol. i, p. 5.

<sup>2</sup> *Ib.*      <sup>3</sup> *Ib.*      <sup>4</sup> *Ancient Laws of Wales*, ii, 376.      <sup>5</sup> *Ib.*, 458.

<sup>6</sup> Skene, *Four Ancient Books of Wales*, i, 484, and ii, 22.

<sup>7</sup> *Ib.*, i, 495; ii, 298.      <sup>8</sup> *Ancient Laws of Wales*, ii, 380.

<sup>9</sup> *Four Ancient Books of Wales*, i, 515; ii, 16.

females who are termed Saint in either country. The "Blessed Bridget" is a notable exception in Ireland, and she has also her place in Welsh hagiology as St. Bride or St. Fraid; but while the Latin Calendar is crowded with Virgins, their appearance in the Welsh and Irish Church is most exceptional. In his work on Welsh Saints, Rees mentions the names of about five hundred persons, out of them only some twenty are women. Among the numberless Irish Saints who are, as one of their own writers says, "like the leaves on a tree for numbers", there are barely fifty women. These figures show clearly that neither in Wales nor Ireland did women usually become Saints. At first, taking the term Saint in its Latin meaning, it is very difficult to see why this should be, especially as there are several names of female Saints from the early British Church in the Latin Calendar. If the explanation suggested is the right one, that the Saint was the head of the ecclesiastical tribe, of the tribe of the Saint, the difficulty is got over, for a woman would not be the head of a monastery, the chief of the tribe of a Saint, and so could never become a Saint or entitled to be so called. One of the most distinctive features of the Irish Saints of the second order was the way they rejected the society of women, "*Abnegabant mulierum administrationem separantes eas a monasteriis.*"<sup>1</sup>

The story of St. Senanus lives in the melodies of Moore, and well represents the Irish Saint on his island home refusing to admit, because he regarded her as an inferior creature, the importunate lady, and excluding her from his monastery. The Irish law, in defining the requisites of a chieftain, says: "The head of every tribe should be the *man* of the tribe who is most experienced, most noble, most wealthy, the wisest, the most learned, the most truly popular, the most powerful to oppose, the most steadfast to sue for profits, and to be sued for losses."<sup>2</sup> This definition obviously, in the ideas of that day, excludes a woman. The organization of the

<sup>1</sup> H. and S., ii, 292.

<sup>2</sup> *Ancient Laws of Ireland*, ii, 279.

lay tribe, therefore, excludes the chieftainship of women. The organization of the ecclesiastical tribe follows as closely as possible that of the lay, so that it is clear, other reasons apart, that a woman could not become the head of the ecclesiastical tribe. But the head of the ecclesiastical tribe was the Saint, and so a woman could never fill the office which certainly among the Welsh entitled a person to become a Saint.

3. The third point in common between the Irish and Welsh Saints is one that has some connexion with the last, the very small number of martyrs either possesses. The theory of the Latin Church was, "Sanguis martyrurum semen ecclesiæ", and to a Church that set itself to stamp out indigenous or native ideas root and branch, as did the Latin, it was an absolute necessity to have martyrs. But to a Church like the Celtic, whose so-called conversion of the country was merely a partial assimilation of the prevailing paganism in a degree greater or less in different parts of the country, martyrs were by no means a necessity. When it came to a case of believing a little more or less paganism, or being martyred, usually the qualified paganism was preferred to the martyr's crown. There were a few martyrs, and their remembrance is kept alive by the addition of the term martyr to their names as a title of distinction. But the number is very small, barely two per cent. of the number of Welsh Saints. This great paucity of martyrs in an after age struck Giraldus Cambrensis; in his *Topographia Hiberniæ*<sup>1</sup> he says: "Sed non fuit in ipsis . . . qui usque ad exilium ne dum usque ad sanguinem pro ecclesia Christi dimicaret, quam ipse sibi suo precioso sanguine acquisivit. Unde et omnes Sancti terræ istius confessores sunt et nullus martyr: quod in alio regno Christiano difficile erit invenire. Mirum itaque quod ubi gens crudelissima et sanguinis sitibunda, fides ab antiquo fundata et semper tepidissima, pro Christi ecclesia corona martyrii nulla. Non igitur inventus est in partibus istis qui

<sup>1</sup> III, cap. xxviii.



ecclesiæ surgentis fundamenta sanguinis effusione cementaret. Non fuit qui faceret hoc bonum non fuit usque ad unum." Had Giraldus looked at home he would have found a country in much the same condition, for in Wales, out of nearly five hundred saints, the martyrs number only about six. In Wales, therefore, as well as in Ireland, it can truly be said that the walls of the rising Church were not cemented by the blood of martyrs. When the effect of the whole teaching of a Church is to make a man's conscience elastic, he will probably regard with a much more open mind than he otherwise would have had what parts of Celtic paganism "clashed with the Word of God in the Written Law and the consciences of believers".<sup>1</sup> This absence of martyrs in the Celtic Church, both in Wales and Ireland, shows such a wide divergence from the Latin that the historians of the Latin Church have considered it necessary to offer some explanation of it; one of the latest, and if not one of the most successful, at least the most amusing, is that given by M. de Montalembert in the *Monks of the West*:<sup>2</sup> "In the new world which was about to dawn, the monks took the place of the two startling phenomena of the old world, the slaves by their indefatigable activity and heroic patience, the martyrs by their living tradition of self-devotion and self-sacrifice." How far this may be true of the Order of St. Benedict it is not necessary to consider, but it is obvious that some better explanation is desirable than that the lack of Celtic martyrs is accounted for by the superfluity of Celtic monks.

4. Another peculiarity in the Celtic Saint is found in the fact of his excessive eagerness to have a school of his own. As soon as his education was completed, and he was at liberty to act for himself, his primary desire was to found a school or monastery, to rear up a colony of saints; his first object was to obtain a grant of land from the local chieftain for the purpose. Having obtained this, often by means rather more than less questionable,

<sup>1</sup> *Ancient Laws of Ireland*, i, 17.

<sup>2</sup> Vol. i, 295.

he founded his settlement on it, and this, although usually only a few huts surrounded by a bank and ditch, was dignified by the name of a monastery. If he got on, if his reputation as a saint or magician increased and he became celebrated, his few huts expanded into an important place and he developed into an important personage. In return for his good offices the neighbouring local chief gave to the settlement grants of land, and in this way by degrees the settlement became rich and powerful. Such is the way the monastery of Llandaff came into existence. The *Liber Landavensis* gives an account of the monastery and of the donations to it made by various Welsh princes. The different heads of the house, the different Saints, are mentioned, and a list of the gifts of territory to the house made, under the rule of each head is given, the history is continued down to the time of Urban in the twelfth century. From the time of Dubricius, when he built himself a hut and an oratory on the spot from whence he ejected a white sow and her pigs, to the time of Urban, who contested with the Bishop of St. David's, before the Pope, as to the boundaries of their respective sees, the *Liber Landavensis* is a record of the ever-increasing prosperity of Llandaff House. As the settlements became more numerous a rivalry sprang up between them, and each of them tried to the utmost to put its peculiar claims, such as the sanctity of the founder, or of some one or more of his successors, before the local benefactors. As on a recent occasion the head of our greatest school asserted as one of her claims to popularity that during the last ninety years ten of the Prime Ministers had been educated at Eton, so the head of one of the monasteries would say, when the Latin Church had become *the* Church in Wales and Ireland, all the heads of his monastery had been Saints, using the term in the Latin, not in the Celtic sense, and failing to recognise the position that the fact of being the head of such a house necessarily implied that the man was a Saint; that is, a member of the

tribe to whom the monastery belonged, and from which alone its head could be chosen.

The Irish monasteries were very similar to the Welsh. It was not one large building in which all the inmates resided. "It was a very simple affair, and more resembled a rude village of wooden huts. We find from the Irish *Life of Columba* that when he went to the Monastery of Glasnevin, on the banks of the River Finglas, where no fewer than fifty scholars were assembled, their huts or bothies were by the water or river on the west, and their church was on the east side."<sup>1</sup> This was the settlement of the tribe of the Saint, the head of which was the Saint; later he became the Abbot, and the elaborate rules for his election contained in the *Corus Bescna* are all based on the analogy of the chief of the tribe of the Saint being in the same position as the chief of the tribe of the land. The head of the tribe was an *ex officio* Saint; when, at a later date, the Latin Church and its doctrines prevailed in Ireland, the Saint was spoken of as having been a person of superior holiness instead of what he really was—the ruler of the ecclesiastical settlement and its possessions. Probably at some time most of the monasteries had a book similar to the *Liber Landavensis*, recording the founders and benefactors of the house.

5. Having obtained the position of Saint by virtue of certain fixed rules rather than from personal merit, the Celtic Saint was under no obligation to perform any exceptional acts to keep up his character. He was not compelled to justify his existence, he was under no necessity to put himself in evidence on all occasions, he had no reputation to maintain. To give a modern example, a Celtic Saint was a peer, and as such had a claim to distinction because he was a peer; a Latin Saint was only one of a numerous body like a member of the House of Commons, and was compelled to do something to bring himself into notice, or submit to

<sup>1</sup> Skene's *Celtic Scotland*, ii, 57.

remain unnoticed ; and the same force that drives the modern Member to speak on all occasions, drove the Latin Saint to perform miracles. The Latin Church felt that to enable her Saints to get such a hold on the people as to secure *liberal* donations, there must be some good reason for it. What advertising is now, miracles were then, and the Latin scribes have done for their Saints what the modern advertisement writer does for his goods in telling the wonders they produce. The Celtic Saint had no necessity for this, and it was not until the Latin writers came to deal with the lives of the Celtic Saints, and to treat them as identical with the Latin, that the necessity for a record of mighty works became apparent. The necessity produced the supply. Probably the Latin writers considered that they were really doing the Celtic Saints a good turn in providing them with a series of miracles, and thereby entitling them to be recognised as Saints of the Latin Church. But this only brings out into stronger relief the peculiar characteristics of both Welsh and Irish Saints, that they did not work, nor profess to have the power of working, miracles ; so that when we get, as we do, long accounts of their miracles, we can safely say that "an enemy has done this".

6. Another point in which the Celtic saintship differed from the Latin, or rather the same point viewed from another direction, is the hereditary nature of Celtic saintship. To us it is at first difficult to realise that saintship could be hereditary. To a generation like our own, that protests against hereditary legislators, hereditary Saints must seem even more objectionable. Why because a man's father was a Saint he should also be one, is at first sight difficult to see. Probably, however, the idea is one of the oldest connected with religious history. The head of the tribe carried on the various dignities that were attached to the headship, one of which was the duty of exercising the religious rites of the tribe ; and these implied the headship of the priesthood of the tribe ; but the



head of the priests was a Saint, and so the head of the tribe became a Saint. In Welsh history the Saints are all descended from certain common stocks, such as Brychan and Ceredig; whoever succeeded to the headship of the tribe of the Saints became *ipso facto* a Saint, and entitled to the rights of saintship. These rights might vary, and probably did so in different places and at different times, but whatever the rights were, the Saint or the person so called was the next of kin to the deceased Saint and a member of the tribe of the Saint. No other person was eligible for the office. This idea of hereditary ecclesiastical office was only an instance of what is found among nearly all early societies. In early states of development there is a tendency for all offices or employments to become the property of one particular family, and gradually to become hereditary in that family. As soon as saintship became an attribute of a certain office, it followed almost as of course that saintship became hereditary in a particular family.

These different points—(1) that saintship is not a title dependent on personal holiness; (2) that it is almost exclusively confined to males; (3) that the Saint is most rarely a martyr; (4) that the Saint is generally the head of a monastic establishment; (5) that the Saint did not necessarily perform miracles or do mighty works; and (6) that saintship was hereditary and confined to certain families—are found to exist among both the Irish and Welsh Saints, and clearly show that the Celtic Saint was a person who differed considerably from the Saint of any other Church or of any other time; and that he possessed special characteristics that are either not usually found in Saints, or if some are found, others are not. It is only in the Saints of the Celtic Church that all these qualities are found united in the same person; others might be stated, those mentioned are by no means exhaustive, but they will serve to fix in some way the special and distinctive character of the Celtic Saint, and the close connection between the Irish and Welsh Saints, thus showing their common

origin, and that the Church in both countries had a common conception of the character of a Saint.

Turning from the points of resemblance to the points of difference between the Saints of Ireland and of Wales, these will be found to be equally instructive, how that, starting with the same original conception, the ideas became different in their development from varying local circumstances and the want of a controlling central authority. This prevented Celtic saintship from becoming as it were crystallized, as was the case in the Latin Church, by conformity to a fixed rule as to the qualifications and requirements belonging to a Saint. To some extent, Latin ideas prevailed more among the Welsh than among the Irish, and this arose probably from the Welsh being brought into closer contact with the Latin Church. The difference between the Irish and Welsh Saints, therefore, falls into two great divisions; (1) those that can be traced to association with the Latin Church, and (2) those that can be traced to the local customs of the Welsh tribes. The great difficulty in making an accurate comparison between the Saints of Ireland and Wales lies in the fact that as a rule our knowledge of the Welsh Saints is of a much later date than that of the Irish. The lives we have of Patrick and Columba, for instance, are of earlier date, and so record earlier ideas than the lives of David and Cadoc; and as these lives reflect the ideas as to saintship which were current at the date when they were written, the danger in drawing comparisons is that it may well be that the differences are not really differences between the ideas of Ireland and Wales as to Saints, but differences as to the ideas of saintship between writers of the sixth and seventh centuries and writers of the ninth and tenth. It is the same as comparing the mediæval with the modern Saint. Therefore it is necessary, in any comparison between Irish and Welsh Saints, to be very careful not to make too much of points of seeming difference, unless it is quite certain that the differences are funda-

mental, not merely superficial, arising from the effects always produced by the local change of ideas and by the lapse of time, even among the same people. The following points of difference seem to be more deeply rooted than the changes that would arise from considering saintship at different dates and the prevalent ideas of those dates.

1. The Welsh Saint was regarded as the Saint of a district, in other words, he was localised. The Irish Saint, on the other hand, was usually not merely local but national. Out of South Wales David and Teilo are unknown, but Patrick and Columba were both known wherever the Celtic Church spread. It is true they have their special localities, but their reputation is something more than merely local. Except to a few Welshmen, Teilo is practically an unknown personage, out of South Wales David had no adherents till a much later date than the age of Saints. Rees, when speaking of the dedication of churches to St. David, brings out this point. The David churches were, he says,<sup>1</sup> "strictly local, being grouped together in certain districts over which his personal interest must have extended. In the six counties of North Wales there is not one church that bears his name. In the original diocese of Llandaff he has but two chapels, and only three in what is supposed to have been the original diocese of Llanbadarn." It is true that some of the Welsh Saints are also worshipped in Brittany, for instance, St. Cadoc; but this is the exception; the rule is that a Welsh Saint is a purely local personage, and his fame and his worship are confined to strictly local limits.

2. The Welsh Saint possesses a peculiarity that it is difficult to satisfactorily account for. As a rule he was illegitimate. This point is brought out so strongly, and so much insisted on, that it cannot be accidental, and there must be some reason for it. The Saint's father is usually of royal descent, and his mother is

<sup>1</sup> *Welsh Saints*, 5, 6.

often the daughter of a chief, but his birth is usually the result of illicit intercourse, and the fact is so prominently put forward that there must be a cause for it. The Welsh ideas on marriage at that date were most lax, and a son born out of wedlock did not thereby lose the right of birth, nor was he regarded as being in an inferior position. But the Lives of the Welsh Saints go further, and represent illegitimacy to be, in a way, a step to saintship. The explanation is probably to be found in the Welsh tribal laws and their ideas as to kinship. But the fact is one that cannot be lost sight of, and it is noticeable as one of the distinctive features of the Welsh Saints.

3. Another very striking peculiarity as to the Welsh Saints is that they never seem as a body to have been stirred, as the Irish were stirred, by the missionary spirit ; some few, indeed, visited Brittany, and are the common property of both countries, and in the later editions of the Lives of the Welsh Saints some are said to have gone to Rome and others to Jerusalem, but none seem to have been animated with that spirit that sent Columbanus to Burgundy and poured out that stream of missionaries who were mainly instrumental in the conversion of Northern Europe. This lack of missionary zeal forms one of the grounds of complaint against the Welsh that Bede puts into the mouth of Augustin,<sup>1</sup> that the Celtic Church refused to co-operate in preaching to the pagan Saxons. Haddan and Stubbs say: "It is remarkable that while Scots were the missionaries *par excellence* of nearly all Europe north of the Alps, and in particular of all Saxon England north of the Thames, not one Cumbrian, Welsh, or Cornish missionary to any non-Celtic nation is mentioned anywhere."<sup>2</sup>

4. The Welsh Saints also were to some extent modified by their connection with the Anglo-Saxons. Such a result was inevitable, and the wonder is not that they received an impression, but that the impression was

<sup>1</sup> *Hist. Eccl.*, II, ii.

<sup>2</sup> Vol. i, 154, n.



not greater. It bears striking evidence to the national feeling of the Welsh that it was to a great extent proof against the assaults of their most powerful and persevering assailant, the Latin Church. Whether it is from the fact that Latin writers have written the lives of Welsh Saints, and thus introduced Latin ideas, or whether the Latin ideas did really gain ground in Wales, is now a matter on which it is difficult, if not impossible, to speak with clearness. But the fact remains that in several points Latin ideas have prevailed. The fact is in one sense most important, as it accounts for the attempt to trace all the Welsh Saints to a Latin source—St. Germanus. If ecclesiastical writings have alone to be regarded, it would appear that the great Bishop of Auxerre was the founder, not only of the monks of the West, but also of the Welsh Saints. In the Latin accounts it is from St. Germanus that all the Welsh saints derive their authority, and their connection with him is always worked out with such care and detail that there is some difficulty in disproving it. What the story of Fitz Hamon's conquest of Glamorgan was to Welsh secular history, the account of the Saint's descent from St. Germanus is to ecclesiastical. It has passed and still passes as the basis of modern Welsh Church history. Its acceptance at once established the Latin Church as the author of Welsh Christianity, instead of its being a part of the great Celtic Church. There can be little doubt now that the supposed advantages that would follow from being connected with the Saint led the Welsh in early times to admit a connection with him that is wholly unreal. This admission the rulers of the Latin Church were not slow to take advantage of, and use for their own purposes. A Welsh Saint, in the great days of Welsh saintship, appears from the materials that have come down to us to have considered that he regarded as the one thing that was needful, to have a plausible claim to be connected with a monastery that Germanus had founded, or to have been the pupil of some Saint who

was in the direct line of descent, by the succession of master and pupil, from Germanus. If he had either of these qualifications his future as a Saint was assured, and he might expect to become holy and important.

One of the most instructive of the ways in which contact with the Latin Church modified the ideas of Celtic Christians is found in the custom of the invocation of Saints. This custom did not prevail in the Celtic Church in Ireland, and not originally in Wales. Speaking of the dedication of churches, Bede alludes to the peculiar ways of the Celts in consecrating churches and monasteries, the peculiarity being that the dedication was not made, as in the Latin Church, to some dead Saint, but the establishment was called after the actual founder, whether he was alive or dead. The Latin idea of dedicating a place to some dead worthy, that is, placing it under his protection, seems gradually to have arisen on the Welsh borders. Hence followed the idea that a church placed under a Saint's protection is more holy, and greater benefit can be obtained from it than from another church. This idea it would be only natural that the priests should foster, and so most likely very insensibly, but still surely, the idea of the invocation of Saints arose in the Celtic Church, an idea which is almost, if not entirely, due to the increased intercourse with the Latin monks.

6. Probably one of the most extraordinary instances of the result of the influence of the Latin Church on Welsh hagiology is to be found in the way the Latin Church incorporated into the number of Welsh Saints persons who either never existed, or, if they did, had no connection with Wales. As it used to be said of English Ministers, if they did not know how to reward a supporter they made him an Irish peer, so it would seem that the Latins, if they wanted to do a man a favour, and did not know what to do with him, they made him a Welsh Saint. The most striking instance of this is St. Winifred. If she ever existed (which is doubtful), she had nothing to do with Wales; but the

Latin writers have palmed her off as a Welsh virgin and martyr of the seventh century. Haddan and Stubbs give various instances of real or imaginary persons who appear in the list of Welsh Saints as drawn up by Latin writers, that is, Latin monks.<sup>1</sup>

The treatment the Welsh saints have received at the hands of their biographers to make them appear not what they were, but what the writers thought they ought to be, has increased the difficulties in studying the subject, but it has also increased the interest that attaches to such study. In the points of resemblance between the Welsh and Irish Saint, the Celtic idea of a Saint is seen, an idea which differs absolutely from the Latin. But when the points of difference between the Welsh and Irish Saint are considered, the study becomes of far greater interest, for the character of the Saint is found to be affected by two opposite influences, the peculiar local Welsh idea, often more heathen than Christian, and the modification of the Celtic Saint, representing phases of belief common both to Ireland and Wales, and also the peculiar Welsh features when brought into contact with Latin ideas and beliefs. Perhaps nothing will help us to understand and appreciate better the varied influences that were at work in the different Churches in these Islands before the Norman Conquest than to take the life of one of the Saints of the time as recorded in one of the mediæval biographies, and subject it to a process of dissection, pulling off the coverings and the legends that have been from time to time wrapped round it by Irish, by Welsh, and by Latins, to produce the full-blown Saint. By such a process we get an insight into the ideas of sanctity and the ideals of holiness that prevailed in the early Church that it is impossible for us to obtain in any other way.

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<sup>1</sup> I, 156.

## ST. EILIAN'S CHAPEL, LLANEILIAN, ANGLESEY.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

IN the churchyard of Llaneilian stands a small building known as St. Eilian's Chapel. The Rev. H. Longueville Jones tells us, in the *Archæologia Cambrensis* for 1861, that it "is said traditionally to have replaced one standing on the site of the Saint's original house of prayer". Mr. Bloxam, however, states assuredly that it never was intended for a chapel, but believes it to have been "an anchorage, the abode of an anchorite or recluse". The reasons on which his opinion is based are to be found in the *Arch. Camb.* for 1874.

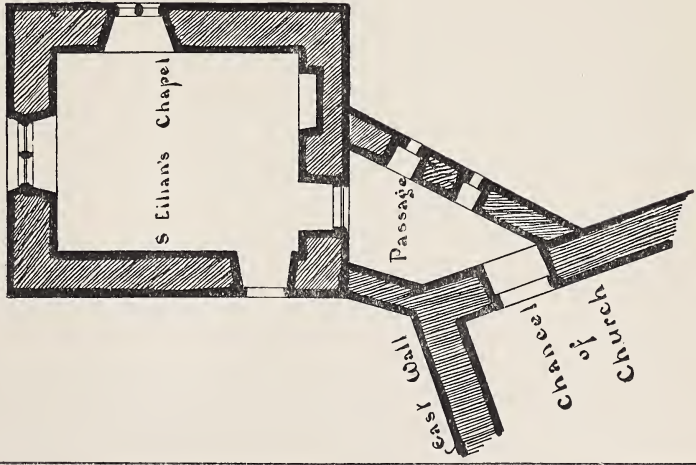
This small building is situated to the south-east of the church. Its main axis points many degrees to the south of east. Internally it measures but 14 ft. 9 in. from east to west, by 12 ft. north to south. The walls are about 3 ft. thick. Originally it stood detached; but a short passage, probably erected at the end of the seventeenth century, now connects it with the chancel of the church. In all probability at this date it served the purposes of a vestry. The manner in which it is connected with the church may be seen from the accompanying plan.

In the northern and western walls are entrance-doorways, the latter opening from the passage, the former into the churchyard. Both doorways are simply chamfered on their external faces. The north doorway has a drop-arch, and would appear to be a seventeenth century insertion. The south doorway has a pointed arch. The chamfer to either jamb terminates with a long broach-stop. Its threshold-stone is grooved for glass, and has formerly formed a portion of a window.

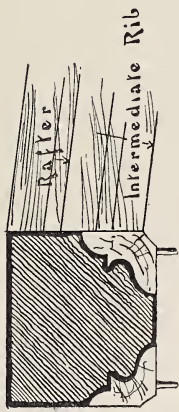
In the eastern wall is a traceried window with two



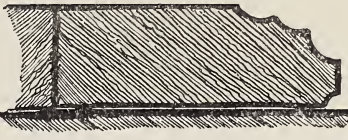
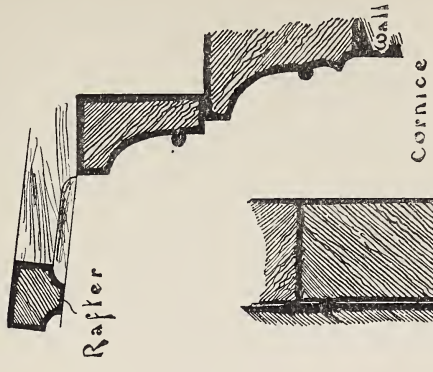
# S. Eilian's Chapel . Llanellian . Anglesey



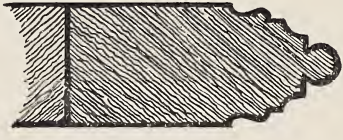
Scale of plan - 10 feet



Ridge Piece



Intermediate Rib wall



Principal wall

Sections of Roof Timbers . *Handed by Hughes 1874*

Inches 10 5 0 6 0 1 2 feet

cinquefoil-headed lights, with quatrefoil in head above. The section of the mullions and tracery is that of a hollow chamfer; the internal and external jambs and arch are deeply splayed, and the window is protected externally by a bold label-moulding.

From the general character of the designs of the eastern window and western doorway, and of their details, we are inclined to assign the date of their erections to the early part of the fifteenth century.

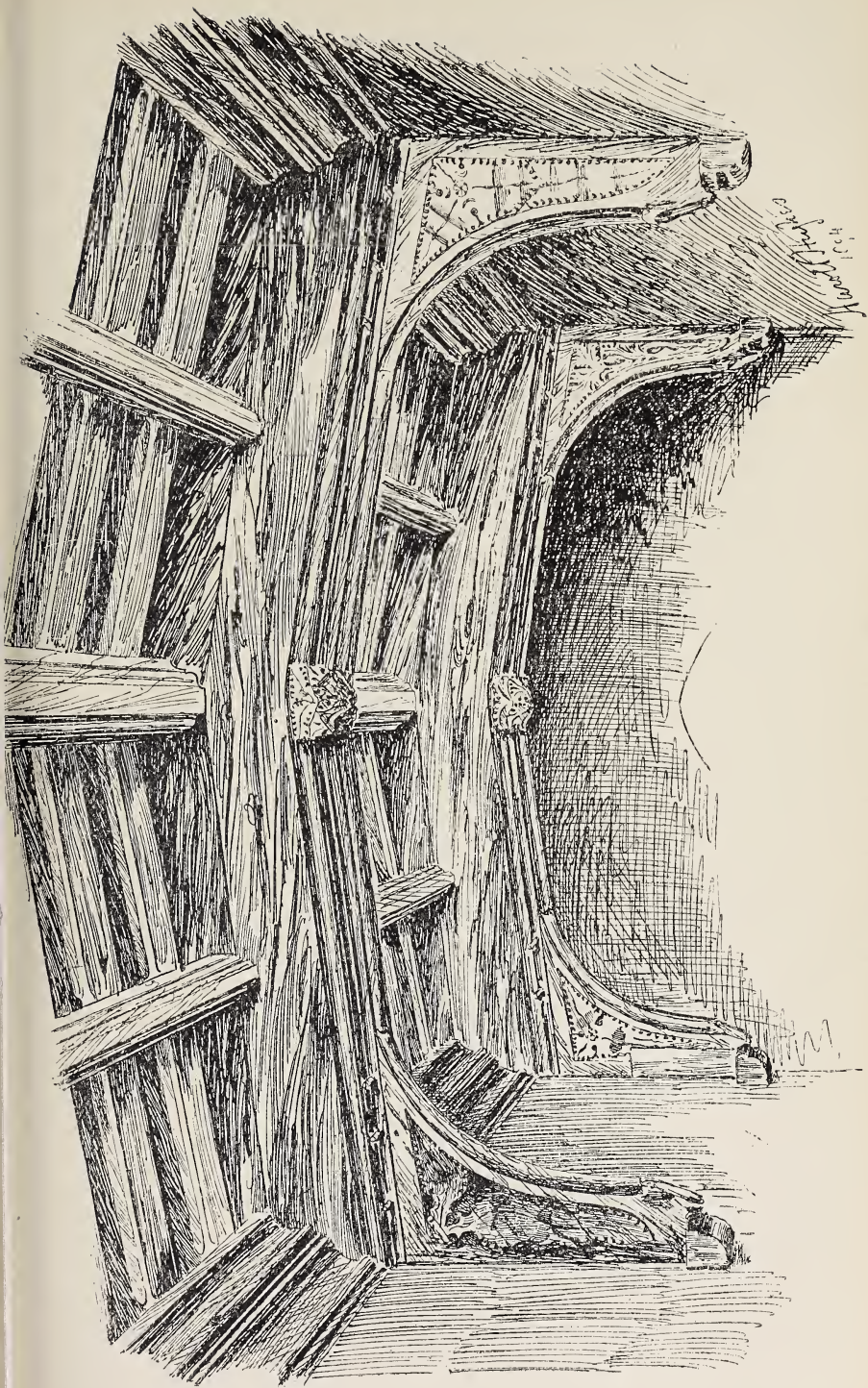
In the south wall is a two-light window, each light having a slightly curved segmental head, the whole contained under a simple label-moulding. This window probably is an insertion of the seventeenth century, though some of the stones may have belonged to an older window, and been reused.

Architecturally, by far the most interesting feature is the excellent roof, which we are inclined to believe belongs to somewhere about the middle of the sixteenth century. It is of a very low pitch, and consists of two bays, with central and two wall-principals; each bay being divided by an intermediate rib into two semi-bays, and each of these again into three spaces by two common rafters. A deep cornice, two purlins, and a massive ridge-piece, complete the timbering of the roof. All the timbers are boldly moulded; their sections and sizes are shown on the accompanying detail-drawing.

The ends of the principals are supported on curved pieces resting on stone corbels. The spandrels of these curved pieces of the central and eastern principals are filled with bold carving; those of the western principal are not carved. Carved bosses are placed at the meeting of the mouldings of the principals. The lower extremities of the curved pieces are splayed, and probably originally they were terminated with carved figures attached to these splays. The general effect of the roof can best be comprehended from the accompanying sketch.

Colour-decoration is distinctly visible on the walls





St. Eilian's Chapel, Llanellian, Anglesey. Roof, looking East.

and roof-timbers. In the lower hollow moulding of the eastern principal, the pattern (a running foliage) can be made out accurately. The foliage here seems to have been light, white, or cream, on a red ground. Small scraps of green paint are to be found on some of the mouldings. Red has been greatly employed in the wall-decoration.

The walls are terminated externally with a low parapet, following (at the gable-ends) the pitch of the roof. The apex-stone at the east end has the socket for a stone cross. At the western end is a small bell-cot with a small shield carved on the apex, containing a much weathered coat of arms.

When examining the building with the Rector, the Rev. Morris Lloyd, our attention was drawn to a large rough stone projecting from the external face of the east wall, north of the window, and supporting the wall above. Upon examination we found that this stone covered a grave, the space underneath, through the whole thickness of the wall, being hollow, and containing a skeleton. To what period this would belong is uncertain.

Unfortunately the building is suffering much from damp. The lead roof-covering, bearing the date 1670, has ceased to keep the rain out, and the ends of the timbers of the fine roof are fast decaying. Fortunately, as yet, no very great damage has been done to its architectural features and ornament, those parts which have most suffered being the structural ones. The rain penetrates freely through the walls, which are in a very damp state owing to neglected pointing.

The church, to which this structure is attached, has several points of deep interest connected with its architecture, which have not previously been noticed in the Journal, and which we hope to examine more carefully, and to describe at some future period.

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## FLINTSHIRE GENEALOGICAL NOTES.

BY ERNEST ARTHUR EBBLEWHITE, ESQ., F.S.A.

*(Continued from p. 18.)*

## X.—DEANERY OF BROMFIELD.

THE majority of the parishes in that part of the diocese of St. Asaph formerly known as the Deanery of Bromfield, were within the county of Denbigh; but the parishes of Erbistock, Hope, Mold, Nerquis, and Tryddin, were also under the Rural Dean's jurisdiction; and they being (with the exception of a portion of Erbistock parish) in the county of Flint, are of importance to my subject. Erbistock is now in the rural deanery of Bangor-is-y-Coed, and the other four parishes in the rural deanery of Mold.

I have examined all the Register transcripts sent in to the Bishop of St. Asaph by the incumbents of these parishes between the years 1662 and 1689 inclusive, and included a number of extracts in the following pages. While there are several rolls missing, owing to the neglect of the curates-in-charge in making their returns, and a few have been lost since they were first deposited in the Registry, the series is a comparatively perfect one. The bundles are now fortunately under the good care of Mr. Henry Asaph Cleaver, the Diocesan Registrar, and are safe as long as he holds that position.

In these "Genealogical Notes" I have already touched upon MOLD, but have not as yet had an opportunity of examining the original Parish Registers. The following notes, taken at the Diocesan Registry, are therefore of value. There are no Parish Register transcripts for the period 1662 to 1664 inclusive.

1665.—"Jo'n Parry Wynne, of Mould, was buried May 8th.

"Henry Erbie, of Hartsheath, Buried May the last.

"Joseph Codrey of flint parish, & Elinor Williams of this parish, were married by banes asking June 19th.

"Robert Lloyd of Leeswood, gent', buried July 1th.

"John Pennant of Gwsaney, gen', Buried July 6th.

"Thomas Humphreys of Bodleweethann, Esq., and Ellizabeth, daughter to Robert Davis of Gwsaney, Esq., were married p' licence, August 15th.

"George Hope, Esq., & Elizabeth Jones of Havod in Halkin p'ish, were married at Mould Church, ffebr' 27th (1665-6)."

The transcript is attested by Walter Williams, Vicar, Edw. Pennant, Rob't Wynne, Rob't Will' Nicholas and Jo<sup>n</sup> ap Jo<sup>n</sup> Griffith, Church Wardens.

1666.—"Jo'n Codrey of this parish, & Emmie Goodwin of Cheshire, were married with banes asked eode' die (Aprill 17th).

"Catherine Lloyd, widow, late weif of Robert y Gog wr (*Robert the Sievemaker*<sup>1</sup>) of Mould, was buried the last of Aprill.

"Mathew, son to Harry Salusbury of Northop, and Elizabeth his weif, bapt. July 8t.

"Peter Wyn of Leeswood, gent', was buried on ffryday, March 22th" (1666-7).

There are returns for the years 1667 and 1668, but those for the period 1669 to 1671 are lost.

1672.—"Thomas Edwards of Rhual, gen', and Jane Davies, daught'r of Robert Davies of Gwsaney, esq., were married the second day of August.

"Angharad v'z (*verch*) Jo'n Hugh of Gwernafeild, vid', was buried the said vj<sup>t</sup> of August.

"David ap Hugh of Maes-y-dderwen paup' was buried eod' die" (Feb. 18, 1673).

1673.—"John Holland of Deirdan, gen', and Margaret Davies, daughter of Robert Davies of Gwsaney, esq., were Married 10br 27."

1674.—"John Eyton of Leeswood, esq., was buried on tuse-day, Januarie 5t (1675).

"Richard Wynne, son of Peter Wyn of towr, esq., was buried December 21th (1674).

<sup>1</sup> This trade has also been the origin of a surname in Somerset, for I find that the name Siever, Sievier, Sevier, or Seaver, implies that the first ancestor was a sievemaking; as does the name Hellier, in the same county, indicate a tiler or slater, as this name was the local word for that occupation.

"A poore woman came into towne, and was buried here March 4th" (1675).

1675.—(The greater part of this transcript is effaced.) "Mrs. Elinn Wynn of Pentref, in Mould, was buried 22th of August."

1676.—"Thomas, the sonn of Mr. John Holand by his wife Margaret, was baptized the 19th daye of September 1676.

"Roger, the sonn of Mr. Motton Davis, Esq., (bap.) the last day of March 1677."

1677.—"Georg, the son of Georg Hope of Dodlistyn, Esq., by Elizabeth his wife, was baptized the 19th daye of August."

1678.—"Margaret, the daughter of Mr. Georg Wynn of Leeswood ..... his wife, was baptized the 28th daye of August.

"Isack, the son of Walter Clapton, Esq., by his wife, was baptized the 18th daye of Octob' 1678.

"Sen Jon, the sonn of Sir Sen Jon Gwylym of Hearsheth by his wife, was baptized the 12th of Novemb'."

The Roll for the year 1679 is mutilated.

1679.—"Johan'es Gwillim de Hertheth, Esq., sepult' fuit 29no Martij.

"Rob'tus Jones Cl'r' Curat' Ib'm" attests the transcript.

1680.—"Elizabeth, the daughter of Richard Hopwood of Bistree, buried Nouemb' 13th.

"Harie Price, of Ewloe in Hawerden p'ish, was buried Januarij the 19th."

1681.—"Elizabeth, the daughter of Mr. George Wynn of Leeswood, by his wife, was baptized June the 28th.

"Elizabeth, the daughter of Mr. George Wynn of Leeswood, by his wife, baptized Januarij 30th" (1682).

1682.—"Mr. John Holant of Gwysaney, buried March the 29.

"Robert, the sonn of Mr. John Holant of Gwysaney, by his wife, baptized Aprill the 6t, 1682.

"Ithell, the sonn of Mr. Pirce Wynn of Leeswood, by his wife, baptized in Nerquis, Septemb' the 20th."

There is no Register Roll for 1683.

1684.—"William, sonn of Mr. John Wynn of Argoyd, buried Julij 16th.

"Mr. Motton Davis of Gwysaney, buried Novemb' the 6th."

The return is attested by Nicholas Jones, William Arnold, Peter Williams, and Robart Adames, Church Wardens.

The Roll for the next year (1685) is partly effaced.

1685.—“Katherine, the daughter of Rob't Rowley of Hawarden, bapt. Oct'r y<sup>e</sup> 11th.

“Kenrick Hugh Gwynn of Hawarden was buried Feb y<sup>e</sup> 4.”

1686.—“Elizabeth Parry, y<sup>e</sup> Mother in Law<sup>1</sup> of Peter Maurice of Mould, buried y<sup>e</sup> 23” (December).

1687.—“Edward Lewis and Sarah Jones, both of the Parish of Northop, were married Feb. y<sup>e</sup> 19” (1687-8).

There is no Mold Register Roll for 1688, and the return for 1689 is partly effaced.

1689.—“Mr. Thomas Griffith of Harden Parrish, and Elizabeth Williams of Mould, were married Nouember y<sup>e</sup> ...th.”

The parish of ERBISTOCK is in the counties of both Denbigh and Flint, but many of the families referred to in its Registers were associated entirely with the latter county. In examining the Register transcripts I could not find any return for 1662.

1663.—“Dauid ap Owen, parish clearke of Erbeistocke, was buried the 4 of November 1663.”

This occurs in the Roll attested by “Ma. Mathewes, Rect' de Erbeestock, Edward Powell, and Jesper ap Owen, Churchwardens ibid'.” All the Bishop's transcripts for the parish of Erbistock, for the period 1664 to 1669 inclusive, are missing.

1670.—“Thomas Salusbury, son of John Salusbury of Erbystock, gent', by Katherine his wife, was born vpon Friday the 28t day of October a'o d'ni 1670, & was baptized vpon Thursday the seaventeenth day of november next after.”

The copy is issued under the certificate of John Salusbury and W'm Lloyd, churchwardens.

1671.—“Robert Chetwood of Erbystock was buried vpon the 7th day of June a'o d'ni 1671.

“William of Llangwm, a grate-carrier, was buried in Erbystock vpon the 26t day of 8ber a'o d'ni 1671.

“Mary Salusbury, dau. to John Salusbury of Erbystock, gent', & of Katherine his wife, was born vpon Saterday the Nynth

<sup>1</sup> This is a most unusual description, and was probably adopted to advertise Peter Maurice's sense of relief.



day of December a'o d'ni 1671, & was baptized vpon the Saturday Seaven night next after.

"Jane Salusbury, daughter to Thomas Salusbury of Erbystock, gent., was married to William Edwards of Eyton, gent', vpon Tuesday, being the Thirtieth day of January a'o d'ni 1671.

"M'ris Mary Marshall of Erbystock was buried at Overton Madock vpon the twenty ninth day of March a'o d'ni 1672."

1672.—"Robert, y<sup>e</sup> sonne of Owen ap Edward ap David of pen y Bryn, in Erbistock, by Margaret his wife, was baptized upon Saturday the fowerteenth day of September a'o dom'i 1672."

1673.—"Robert Chetwood, the sonne of John Chetwood of Erbystock, & of Margaret his wife, was baptized vpon Sunday the twelfth day of October a'o d'ni 1673.

"John Manley, sonne of Cornelius Manley of Erbystock, gent., & of Elizabeth his wife, was baptized vpon Wednesday the first of Aprill a'o d'ni 1674, & was buried vpon the Eight day of the same moneth & year."

The transcript for the year 1673 is signed by Richard Jones, curate of "Erbystock", and John ap Robert and Roger Edwards, churchwardens.

1674.—"Robert ap Davyd of Overton Madock Parish, was buried in Erbystock vpon Wednesday the 29th day of Aprill 1674.

"Ould John ap John Thomas of Pen y bryn in Erbystock, was buried vpon Thursday the 16th day of July 1674."

I was unable to find any Erbistock Registers, in the Bishop's Registry, for the years 1675 to 1680 inclusive.

1681.—"Cornelius fil' Cornelii Manley et Elizabeth vx' ejus (bap') 13tio die Januarij" (1682-3).

As will be gathered from this last entry, the return for 1682 is comprised in that which is scheduled under 1681.

1683.—"Susanna Chetwood (bur') 10mo die Decem'."

1684.—The transcript for this year is thus signed: "p' me Humphr' Powell Cl<sup>e</sup> parochia Erbistocke." The Erbistock Roll for 1685 is missing.

1686.—"Johannes Williams e par' Erbystock & Maria Thomas de paroch' Ruabon conjuncti fuerunt 30<sup>o</sup> die Maij."

The return for this year is made by "William Nanney Curat'."

1687.—"Elizabetha filia Johan'is Jasper & Anna uxor ejus 14 Jan' & Bapt' 21 ejusdem" (1687-8).

1688.—"Johannes fil' Johan' Cheatwood & Margarettae ejus uxor Nat' 13<sup>o</sup> Apr' & Bapt' 21<sup>o</sup> Ejusdem.

"Margaretta Cheatwood sepult' 20<sup>o</sup> Maij.

"Johannes Cheatwood fil' Johan' Cheatwood sepult' fuit 7<sup>o</sup> die Augusti."

The return is again made by "Gul. Nanney, Curate", who had charge of the parish.

1689.—"Anna fil' Johan'is Chetwood & Elizabethæ ejus Ux' Nat' Erat' 2<sup>o</sup> die Decemb' & Bapt' 15<sup>o</sup> Ejusdem.

"Gulielmus Nanney Curat' de Erbystock & Maria Brown vidua de Eyton in Parochiâ Bangor in nodo Matrimonij connecti fuerint Quinto die Novembris Annoq' Do'ni 1689."

This being the last entry comes above the signature of the bridegroom, "Gul: Nanney Curat'," and there is no note as to who performed the ceremony.

NERQUIS is a township and chapelry in the parish of Mold, and is entirely in the county of Flint. Its Registers have always been kept distinct from those of Mold, and the transcripts returned to the Bishop by the curate-in-charge. The following are extracted from these returns, which commence in 1662 :

1662.—"Oct. 13 Richardus David de Llwyn-Egryn et Jana Lewis de Nerquis m'j junct'."

The return for this year is thus attested : "Examinat' p' Hugone' Pennant Cur' ibid'." There are no transcripts for the parish of Nerquis for the years 1663 to 1669 inclusive.

1670.—"John Wynne buried the 30th of Nouember the same yeare."

The return for the year 1671 is missing.

1672.—"Joh'es Ellis cl'icus nup' Curat' ib'm sepultus fuit xx<sup>o</sup> die ffebr' Anno supradict' "

This entry is vouched for by "Thoma' Wynne, Curat' ibidem."

1673.—"paup': Ed'r'us Hughes filius Ithell Hughes yeom' per Lauria vz' Rob't vx' eius Baptistat' fuit vicesimo septimo die Aprill Anno vltim' supradict'."

I did not find any Nerquis Rolls for 1674 and 1675.

1676.—"Peeter y<sup>e</sup> son & heire of Thomas Pinder, Esq<sup>re</sup>, & Anne his wife, was bapt' September y<sup>e</sup> first, 1676."

1677.—"Dorothea fillia Thomæ Pynder de Nerquis Armiger et Annæ vxor eius Baptizat' fuit quinto die October Anno D'ni 1677."

"Thoma fillius Thomæ Pynder et Annæ vxor' eius sepult' fuit ix<sup>o</sup> die Maij Anno D'ni 1678."

1678.—"Anna fillia Thome Pindar Armiger et Anne vx' eius baptizat' fuit vicesimo septimo die Marcij Anno D'ni 1679."

"p<sup>r</sup>d' Anna fillia Thomæ Pindar Ar' et Anna vx' eius sepulta fuit vicesimo nono die Aprillis Anno D'ni 1679."

These and other entries are signed by "Ed'r'us Younge, Curat' ib'm, Ed'r'us Williams et Ed'r'us Bythell Guardian' ib'm."

1679.—"..... Daughter of Thomas Pinder, Esq., by Anne his wife, was Buiried the seaven and Twentieth day of Aprill Anno D'ni 1679."

The Christian name in this entry and several other entries are torn.

1680.—"Katherine, the daughter of Edward Tegin and Margaret his wife, was Baptised the 23th day of Aprill 1681" (*sic*).

The return for the parish was duly made for 1681.

1682.—"Joh'es filius Edward Tegin et Margaret vxoris ejus baptizat' fuit 24<sup>o</sup> 7bris."

"Elizabeth' Salisbury sepult' fuit 4<sup>o</sup> Febr'ij" (1682-3).

1683.—"Meredith Jones, late Curat' of Nerquis, was buried the 14th day of August."

1684.—"Ambrosius filius Pierce Wynne et Marie vxor' ejus Baptizat' fuit quart' die Dec' A'o sup'."

There are no returns for the years 1685 and 1686.

1687.—“Petrus Foulkes de Cadwgan Gener' conjunct' fuit Matrimonio Marthæ Goodman spinster trigessimio die Decembris Anno supradict' (1687) Concessa licentia.”

“Ed'r'us Griffith Curat' ib'm” sent in the returns for the year 1688 in 1689, and a transcript for the year 1689 was duly made in the spring of 1690.

What was originally a township and chapelry in the parish of Mold, but is now known as the parish of St. Mary, TRYDDIN, was formerly known as Treythin or Treyddin. Its Register transcripts are missing for the years 1662 to 1665; but the entries for 1666 appear, to some extent, in the 1667 return.

1667.—“Matrimonioru' 1666-7; Kadwalader ap Edward de Llanarmon et Maria Thomas de Treythin matrimon' coniuncta fuit decimo die Maij 1666.”

There are no Rolls for the years 1668 and 1669.

1670.—“Jane v<sup>z</sup> Robert, the wief of John Bithell John ap Ellis, was buried the 8th day of March Anno dom'i 1670.”

I examined the return for 1671, but made no extracts.

1672.—“Jane v<sup>z</sup> Thomas, wief of John Bithell ap John Wynne, was buried the first day of July Anno Dom'i 1672.”

1673.—“John Bithell ap John Wynne was buried the last day of Januarij Anno dom'i 1673.”

1674.—“Gwen Williams, the wief of Mordecai Platt, was buried the 5th day of Aprill 1674.

“Anne v<sup>z</sup> Richard of Queen Hope, was buried the xxiiijth day of Aprill 1675.”

There is no Tryddin transcript for 1675, but several events occurring in that year are entered in the previous Roll.

1676.—“Matrimonioru' 1677. Humffrey Lewis and Anne Williams his wief, both of Treythin, were married the 16th day of Aprill 1677.”

1677.—“Edward Pyers of Treythin vechan, and Gwen Price of Treythin vawr, were married the 16th day of October 1677.”



1678.—“Barbara Williams, daughter of William ap Euan Price, was buried y<sup>e</sup> 6th day of May '79.”

1679.—“Kathering Hughes, wief of Rob't d'd ap Powell, was buried the 19th day of May 1679.”

1680.—“Thomas Benett, sonne of Ezekiel Benett, and Kathering his wief, was baptized the 13th day of Januarij 1680.”

1681.—“Elizabeth v'ch Jo'n ap Ithell, wief of Rees Jones, was buried the 21th day of January 1681” (*i.e.*, 1681-2).

1682.—“Matrimoniorum. Robert Price of Nerquis, and Elinor v<sup>z</sup> Robert of Treythin, were married the 2th day of ffebruary 1682” (1682-3).

1683.—For this year the entries for the “Township of Treythin” are signed by

“William Powell Cle' de Treythin.  
Carew Gruffith } Wardens.”  
John Griffith }

1684.—“Margaret v<sup>z</sup> John ap Ithell, daughter of John Bithell John ap Ellis, was buried y<sup>e</sup> first day of July 1684.”

1685.—“John Bithell John ap Ellis was buried the 8th day of Nouember '85” (*having survived his wife nearly fifteen years, and his daughter sixteen months*).

This return is attested by “William Powell Curate de Treythin.”

1687.—“Matrimoniorum 1688. John Daudid Thomas and Anne Jones his wief were married the 28th day of Aprill 1688.”

The entries are certified by “William Powll Cle' of Treythin.”

1688.—“William ap Euan Price was buried the 20th day of March '88” (1688-9).

1689.—“John Griffith and Jane v<sup>z</sup> William, his wief, were married the 6th day of Aprill Anno Domini 1690.”

“Rob't Jones & ffrancis Evans, Wardens”, attest the transcript.

As I have pointed out in a former article on HOPE (V), that parish contains a hamlet and a township called respectively “Estyn” and “Hope Owen”, and I have since found that those names have each, at times, been used to designate the parish itself. “Eastyn or Hope”,

“Eastyn in Queen Hope”, “Estyn in Queen Hope”, and “Estyn al’s Queen Hope”, were other names used in the seventeenth century for the same parish.

The earliest Hope Register transcript now preserved in the St. Asaph Registry is dated 1662.

“Johannes filius Johannis Lloyd de Bearbrooke gener’ Bapt’ 28<sup>o</sup> Octobris 1662.

“Lucia Jones vxor Henrici Jones vicarii de Eastyn sepeliebatur 7<sup>o</sup> Decembris 1662.”

These entries are included in the annual return signed by “Henricus Jones vic’ ibid’, Rice Johnes, Grif-fith Jones, William David Rob’t, and Roger Decka.”

1663.—“Maria filia Davyd John Davyd de uwchmynydd Baptizata fuit primo die Maii 1663.

“Elizeus et ffulco gemellj filij ffulconis Rutter Bapt’ 28<sup>o</sup> Octobris.”

These entries are included in the annual return signed by “Henricus Jones, Vicarius de Eastyn, Rice Edwards, David Tho: Rice, Edward Hughes, and Ellis John Lewis.”

These Parish Register returns are usually signed merely by the incumbent or his curate, and sometimes by one of the two churchwardens, either alone or in conjunction with the clergyman; but it is a most unusual experience to find, as in the case of the Hope returns, as many as five signatures vouching for the transcript.

1664.—According to an index in the Diocesan Registry there were transcripts from some of the parishes in the Deanery of Bromfield sent to the Bishop during this year, but they had all apparently been lost since 1860.

1665.—“Davyd filius Johannis Trevor et Mariæ vx’ Bapt’ 10<sup>o</sup> die Decembris.

“Johannes Decca et Margareta u’ch D’d matr’io in Copulabantur 16<sup>o</sup> ffebr’ (1666).”

These entries are included in the annual return

signed by "Henry Jones cler', John Lloyd, Roger Parry, and John Hughes, wardens."

1666.—"Anna filia ffalconis Rutter 27<sup>o</sup> Octobris (Bapt:)."

The return signed by "Henry Jones cler' Vic', John Davys, John Hughes, Richard Gruffith, and Thomas Davyd, Churchwardens."

There are no existing returns for Hope parish for the years 1667 to 1670 inclusive, but there is one for 1671, and another for 1673.

1672.—"John fil' Edward' Jones de Shordley (bap:) 29 (Septembris)."

"Elizabeth' fil' Mary Hughes de Shordley p' quendam Gruffith ap Richard de Caernarvon vl'i assent' (bap:) 5 (Novembris)."

"Mary fil' ffoulke Rutter de Rhanberfedd (bap:) 15 (Martij)."

1674.—"Nomina Conjugatorum Anno D'ni 1674. Richard Jones de Treiddyn & Tabitha Jones de Hope Owen 18 Decembris."

The Rolls for 1675 and 1676 are lost ; but there is a transcript for the following year, partly undecipherable, and a mutilated one for 1678, containing the following :

"Evan Bithell de Hope Owen et Ellin Roger de Shordley Conjugati fuere 17 Novembr' 1678."

I made no extracts from the 1679 Roll.

1680.—"Jana Tegin de Hope Owen (bur.) 4 Maij.

"Gulielmus Tegin de Hope Owen (bur.) 23 Septembris."

1681.—"Hieronymus Thomas de Estyn (bur.) 25 Septembris."

1682.—"Nuptiæ Celebratæ fuerunt inter Robertum Williams et Janam Æther 28 Decembris."

1683.—"Ithel fil' Fulki Rutter de Rhanberfedd (bap.) 25 die mensis Martij.

"Nuptiæ celebratæ fuerum inter Joh'n' Shurlook & Elizabetham Prichard 25 Augusti."

No return for the following year (1684).

1685.—"Jana Cawley de Shordley (bur.) 19 idem (M'tij = March)."

Attested by Michael Jones, Vicar of Eastyn.

There are no transcripts for 1686, 1688, and 1689.

1687.—"Elizabeth, y<sup>e</sup> wife of George Hope, Esqre., was buried 3 January."

# THE INSCRIBED AND ORNAMENTED CROSS-SHAFT AT BISCOVEY, ST. BLAZEY, CORNWALL.

BY ARTHUR G. LANGDON, ESQ.

IN describing the locality of places in Cornwall, one is met by a difficulty which, perhaps, may not be generally known or understood outside the county, viz., that the parish and its chief town have, with few exceptions, the same name, and the latter is in distinction called the "church-town". In fuller explanation of this it may be stated that the locality of the church-town simply means the village or town in which the church stands. On this point the Cornish folks are very particular; for instance, supposing a visitor is somewhere near St. Blazey church-town, and meeting a rustic asks, "How far is it to St. Blazey?" the reply is, "Youm (you are) in St. Blazey." "Well then", you say, "how far to the church?" "Aw, the church-town iss, well about a two mile."

The next difficulty to meet is what is meant by the name of a place, whether it be a village, hamlet, estate, farm, or what not. In some cases it may be an estate, the name of which is applied generally to the whole; or to a farm, if there be one on it: they are both called by the same name.

Now with regard to the Biscovey Stone, this is on the Biscovey estate, on which is a farm; but around the cross has sprung up a small village called St. Blazey Gate, which is really the place where the cross-shaft stands; so that to find it, the best way is to inquire for this place instead of Biscovey.

It is to be hoped that these few preliminary remarks will assist the reader should he be St. Blazey way in search of the Stone.



Dr. Borlase<sup>1</sup> gives the following account of this shaft :  
 “ In the parish of St. Blazey stands a high and slender stone, 7 ft. 6 in. by 18 in. by 8 in. It is a very singular monument, inscribed on both sides ; the inscription not to be read from the top downwards, but horizontally, as Doniert, and therefore less ancient than those that go before. There is such a mixture of the Saxon writing in the letters a, r, s, but especially the first, that I think it must be more modern than the year 900. It is the only one of these ancient monuments

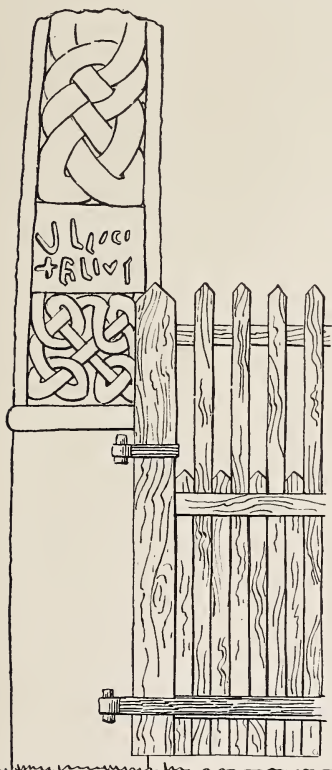
which has the Saxon a, so that it can scarce be less than fifty years below Doniert.

“ I find Enruron among the names of the Welsh nobility (*Car. Langarv.*, p. 183) ; but there is reason to conjecture that Alruron was the same name as Aldroen (or Auldran, as in *Car. Lang.*, edit. Lond., p. 2), of which name I find a King of Armorica of British descent, the fourth from Corran Merodac ; and possibly this monument might be erected to the memory of some one call'd Aldroen, but in a rough and ignorant age pronounc'd Alroen, and as ignorantly written Alruron.

“ In a little meadow adjoining to the place where this stone now stands, many human bones have been found, and I suspect that this cross may

have been removed (from) thence.”

St. Blazey parish is situated in the Deanery of St.



Inscribed Stone at Biscovey,  
 shewing use as gate-post.

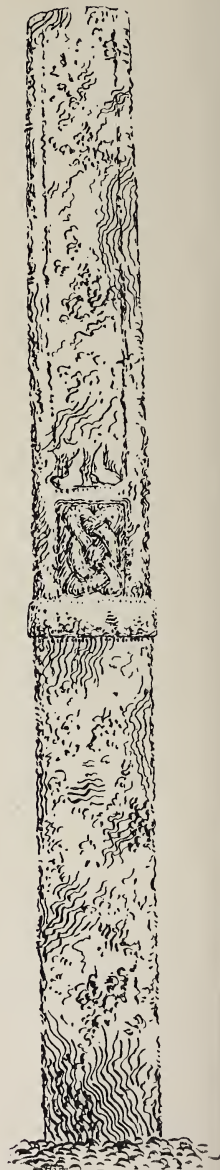
<sup>1</sup> Borlase, *Antiquities of Cornwall* (1754), p. 363.

Austell, the church-town of which is four miles north-east of St. Austell, and half a mile north of Par Railway Station. Biscovey estate is a mile and a quarter south-west of St. Blazey, and one mile west of Par Station.

The shaft stands on the south side of the road leading from St. Blazey to St. Austell, at a small village called St. Blazey Gate, a short distance north of Biscovey Farm House. It is now, and, indeed, has been for many years past, in use as a gate-post, as shown in the accompanying sketch. The lugs or iron hooks for supporting the gate are fixed into the back of the shaft, but fortunately in that part of the stone where no ornament exists.

It is melancholy to reflect that no nobler office than that of an ordinary gate-post can be found for a Christian monument, the ornamental detail and inscriptions upon which show that it must have been executed by a skilled workman, and erected in honour of some person of considerable importance; and it is most surprising that no lover of Cornish antiquities has yet rescued and placed it in a position of safety. But this only supplies one more illustration of the apathy and want of interest shown in Cornwall towards its many priceless relics.

As a further proof of this deplorable apathy, it may be stated that, to the author's own knowledge, more than one ancient inscribed stone has been, within the last few years, recut, or trimmed square, to form a "neat"



Left Side.



Front.



Back.

Inscribed Stone at Biscovey.  
Scale, one-sixteenth natural size.

gate-post ; thereby, of course, obliterating the inscription. And although the threatened danger was perfectly well known at the time by antiquaries in the district, no determined effort was made to prevent this mutilation.

The damage which the Biscovey Stone has so far sustained is the fracture at the top of the shaft, caused in all probability by a fall. No doubt the shaft was once surmounted by a cross-head of some kind, there having been once a mortice in the top, which unfortunately is now missing, along with some inches of the uppermost part of the shaft.

The very curious shape of the monument is in itself sufficient to attract the notice of an ordinary passer-by. It is much wider in the middle than either at the top or the bottom, the additional width being produced by the exaggerated entasis. The shaft is encircled in the middle of its height by a flat and rounded band ; the portion above it has beaded angles, and contains the inscription and ornament, whilst that below is quite plain. This is a feature which occurs on the partly square and partly cylindrical pillars which are common in Staffordshire and Derbyshire ; the one at Leek being, perhaps, the best known. In the present case the band is  $3\frac{1}{2}$  in. wide, and has a projection of about 1 in. The dimensions of the shaft are : height, 7 ft. 8 in. ; width, at the bottom, 1 ft. 4 in. ; in the middle, exclusive of the band, 1 ft. 6 in. ; and at the top, 1 ft. 3 in. Thickness, 8 in.

The ornament and inscriptions, which are quite distinct, are as follow :—

*Front.*—This is divided into three panels of uneven depth, the upper being by far the longest ; but it has no ornament remaining upon it. The middle panel is the shortest, and contains a knot formed by two flat oval rings placed crosswise, combined with a lozenge-shaped ring, all interlaced ; or it may be otherwise looked upon as a short piece of six-cord plaitwork. Its



horizontal position, however, seems to suggest that the former idea rather than the latter was intended.

The lower panel, immediately above the band, is inscribed in minuscules, and contains one name preceded by a cross, written horizontally in three lines :



*Left Side.*—Above the band is a small panel containing a short piece of four-cord plaitwork. Beyond, and separated from the panel first mentioned by a horizontal band running into that on either angle, are some curious and undefinable marks; but above this the ornament, if any existed, is now too much defaced for identification.

*Back.*—This is also divided into three panels, which are approximately of the same relative proportions as those on the front. The upper one is filled with four-cord, broken plaitwork; but the termination of the pattern at the top is missing, with that portion of the shaft, which has been broken off. The middle panel contains a continuation of the inscription on the front, and is also in minuscules, written in two horizontal lines, the last word preceded by a cross.

VLLICI  
✠ filiuf

So that the whole legend reads

✠ alroron Ullici ✠ filiuf

The lower panel is decorated with an interlaced pattern formed by two right-handed spiral knots in double row, terminated at the bottom by two Stafford knots. It will be observed that the combination produces a cross between the bands of the ornament.

*Right Side.*—No remains of ornament.

With regard to the ornament and inscriptions, both

seem to indicate that the monument is of a transitional type between the early rude pillar-stone and the later highly ornamented crosses.

The formula of the inscriptions is almost identical with that found on the rude pillar-stones, whilst the minuscule shape of most of the letters, and the placing of the inscription in horizontal lines in a small panel, are characteristic of the inscribed and ornamented crosses.

Another remarkable peculiarity is the large amount of the stone which is left entirely devoid of ornament, the lower half being quite plain. The designer appears to have set out the ornament in the lower portion of the back in rather a careless fashion, as he has not left room to finish the pattern properly at the top; consequently there is an awkward bend in the cords forming the two spiral knots, and the bands which pass through the loop have loose ends which do not join up to anything. In fact, it looks as if he had intended to cover the whole of this portion of the shaft with the pattern already described, and then changed his mind, and inserted the latter part of the inscription where the pattern should have been continued, or at least finished off.

In the upper panel the plaitwork is rather coarsely designed, and the breadth of the bands is quite out of proportion with those in the lower panel. On the other hand, the panels of interlaced work on the front have none of the defects we have pointed out in the remainder of the ornament.

Although the letters in the inscriptions are a good deal worn, they are still quite distinct; and their somewhat unsightly appearance may, perhaps, be attributed to the want of education on the part of the carver. Notwithstanding the fact that the letters are chiefly of the minuscule shape, they have none of that exquisite beauty of form which is so marked a characteristic of the style of letter in the Hiberno-Saxon MSS. of this period.

Perhaps the rudeness of most of the sculpture in Cornwall may be due to the intractable nature of the almost only available material for making crosses, as, with very few exceptions, they are all made of various kinds of granite, that chosen for the Biscovey monument being especially coarse-grained. In a few cases either white or blue *Elvan* has been used, the result being that, after centuries of exposure, the inscriptions or ornament upon them are in an infinitely better state of preservation than those found on the granite monuments. Examples may be quoted at Trevena, Tintagel, the lately discovered Ogam stone at Lewannick, and the inscribed stone in the church tower at St. Cubert. Another more durable stone, for this purpose, than granite is *Pentewan*, of which the beautiful cross at Lanherne is made.

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## Reviews and Notices of Books.

THE ELUCIDARIUM AND OTHER TRACTS, IN WELSH, FROM "LLYVYR AGKYR LLANDEWIVREVI", A.D. 1346. Edited by J. MORRIS JONES, M.A., and JOHN RHYS, M.A. Oxford: Clarendon Press (*Anecdota Oxoniensia Series*). Price, £1 1s.

THIS long-announced work has at last been issued, and its handsome appearance will go far to allay any dissatisfaction that may have been caused by the unconscionable delay. The volume is a reproduction of Jesus College MS. 119, known as the *Llyfr yr Ancy*, which was written in the year 1346. It consists of a translation (whether from the French or the Latin Professor Rhys is uncertain) of a popular mediæval religious treatise, in dialogue form, called *Elucidarium*, and a number of short pieces which were, no doubt, read as homilies in the parish churches. There are also two brief Lives of St. David and St. Beuno; and the whole presents, as Professor Rhys remarks, a pretty fair sample of the theological *pabulum* of the Welsh in the fourteenth century.

The transcription seems to have been done with the most perfect accuracy, and every endeavour has been made to set forth the peculiarities of the MS. The various devices employed by Mr. Gwengogvryn Evans in his text of the *Mabinogion* have been adopted by Mr. Morris Jones, though it may be doubted whether the MS. is of such intrinsic importance as to call for the immense care and patience that what is known as a diplomatic reproduction imposes. The minute differences of space between one word and another, the most trifling peculiarity in the formation of various letters, are sought to be set forth as though they contained some occult meaning, though they are no more than the irregularities that are to be found in all handwritings, whether mediæval or modern. The volume was written by a careless and somewhat ignorant scribe, so that with all his endeavours, Mr. Jones has to admit that he has found it physically impossible to represent all its idiosyncrasies; and had he been less careful to characterise even those he has noticed, we do not know that we should have lost anything that was really worthy of being typographically delineated.

It seems ungracious to criticise any feature of a work of this kind because it is too complete; we do so only because we think that a portion of the time and patience that must necessarily have been devoted to this striving after absolute perfection in comparatively trifling details might have been devoted with advantage to the more weighty as well as more difficult matter of elucidating the text by notes drawn from every department of research. Notes are, indeed, appended; but they are almost wholly philological, as are also the introductory remarks of Mr. Morris Jones. These are all most excellent and valuable, and throw such a flood of light upon the



linguistic peculiarities of not only the MS. in question, but of Welsh mediæval literature in general, that we can but regret Mr. Jones did not extend his examination of this difficult subject. As the man who, of all living Welshmen, is most capably equipped for such a task, we hope he will take it in hand.

Of the present work he says: "The greatest value of the text to the grammarian lies in the light it throws upon the effect upon literary Welsh of translation from Latin. One point in illustration of this may be noticed. It is a universal rule in colloquial Welsh, that the verb is always, except when preceded by *na*, used in the third person singular, unless the subject is a personal pronoun expressed or implied. Thus, *daethant* or *daethant hwy*, 'they came'; but *daeth y dynion*, 'the men came'; *y dynion a ddaeth*, '(it was) the men that came'. This rule is faithfully observed in the oldest poetry; cf. Aneurin's *Gwyr a aeth Gattrraeth gan wawr*. The use of the third person plural in such cases was early introduced into written Welsh, several instances of it occurring in the *Mabinogion*. There can be very little doubt that this is due to the rule of Latin grammar, 'that the verb must agree with its subject in number and person'. Our scribe, writing unconsciously his own speech, uses the third person singular in such cases; when consciously translating, he writes the plural."

The Lives of Saints David and Beuno add nothing to those already printed, but they contain a few interesting forms of place-names which Mr. Morris Jones has not endeavoured to identify. Where, for instance, is Bedd Yscolan, mentioned in the Life of St. David? And what is the modern equivalent of Litoninancan? We should have been glad had some measure of that patience which has been lavished upon spacings been bestowed upon such points as these.

A little research would probably have discovered something about the Gruffudd ap Llywelyn for whom the work was written by his friend, the anchorite of Llanddewi Brefi, and, peradventure, even of the recluse himself. It is somewhat strange to hear of one who had retired into seclusion undertaking the considerable task of copying, and it may be translating, a long MS. Perhaps we may be permitted to regard him as the last of a long line of scribes that were connected with the ancient College of St. David.

The three "Englynion", beginning "Meir edrych arnaf", which the Editor states have been written upon p. 77A of the MS. by a later hand than that of the original scribe, are a portion of a "Cywydd" addressed by Iolo Goch to the Virgin.

It remains only to mention that the book has been produced in the perfect manner of the Oxford University Press, and that it contains two excellent collotype facsimiles. Its production has not been heralded with the self-gratulatory trumpeting that have preceded the appearance of some recent Welsh works; but it may safely be said to mark a higher level of editorial scholarship than any volume of Welsh texts yet issued.

## Archaeological Notes and Queries.

**PERFORATED HUMAN SKULL AT VALLE CRUCIS ABBEY.**—Amongst the relics preserved at the residence of the custodian of Valle Crucis Abbey is the remarkable skull here illustrated, to the scale of one-third natural size. The entire skeleton was found, some years ago, beneath the wall which separates the two chapels in the south transept. The custodian of the Abbey states that the skeleton belonged to a benefactor of the Abbey, and that the interment was made in the south chapel, known as Madoc's Chapel. In this interment, as in other interments at Valle Crucis, vertical stones were placed on



Skull found in the Founder's Chapel, Valle Crucis Abbey.

either side of the face, and over these a small horizontal stone was laid, to prevent earth and stones from coming into actual contact with the face. Owing to this mode of interment, the Valle Crucis skulls are tolerably well preserved; but, as in so many other cases with old skulls, the face-bones have generally fallen in, and the thinner parts of the temporal bones have crumbled into dust.

The thigh and shin-bones belonging to the perforated skull are preserved at the Abbey. The extreme length of the thigh, or femur, is 1 ft.  $7\frac{1}{4}$  in. This shows the height of the original owner to have been 5 ft.  $10\frac{7}{8}$  in. The obliteration of the sutures in the skull, and

the condition of the lower jaw, from which the teeth had fallen out, and the sockets become absorbed during life, show that the owner of the skull, at the time of his death, was an old man. The skull measures  $7\frac{7}{8}$  in. by  $5\frac{5}{8}$  in., or 100 by 72. It is, therefore, distinctly brachycephalic.

The orifice in the skull is situated on the right parietal bone, and very near the sagittal, and not far from the coronal suture. The diameter of the orifice is  $1\frac{1}{4}$  in. That the original owner of the skull lived for a long time with this very large hole in the side of his skull is proved by the smooth bony growth on the circumference of the orifice.

From the condition of the bone for some distance round the orifice, I do not consider the opening to be due to trepanning, for the relief of the brain, in old times, but rather to the effect of disease or serious accident. The bone for some distance round the orifice (as shown in the illustration) is in an abnormal condition, brought about by inflammation and disease. Such inflammation of the bone, with the subsequent effort of nature to produce a new bony growth to cover the open space, might be brought about by some very serious injury during life, in which the skull was broken, and one large piece entirely removed by the surgeons of old. I do not, however, think the orifice originated from injury, but rather from disease (syphilitic necrosis), in which the bone became inflamed, and ultimately mortified and died.

WORTHINGTON G. SMITH.

Dunstable.

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QUERN FOUND IN LLANDYSSILIO PARISH, PEMBROKESHIRE.—I beg to forward you a few lines respecting a peculiar stone that is in my possession, and that is, as I think, of considerable antiquity. It is a small millstone, 12 ins. in diameter, and 6 ins. thick; and has a small round hole through its centre, of about 3 ins. across, and slanting somewhat towards one side. There are also on one side two holes, 4 ins. deep, running towards the same point (*i.e.*, apparently, so as to meet), which I think were intended to secure the handle, and to turn it. The back was rounded, as I understand; but a piece has been broken off, together with a portion of the hole that was at the side. It is concave, the concavity running towards the centre hole. It is of hard, grey granite.

It was found, about fifteen years ago, during ploughing on the farm of Clyngwyn, in the parish of Llandyssilio, Pembrokeshire, by Mr. Simon John, the landowner. This gentleman had two querns in his possession, the other having been found in a little dell near his house, but it is not so perfect as the one belonging to me. One has been lost, but Mr. Simon John's son has promised it to me should he again come across it.

I believe this millstone to be of great antiquity, inasmuch as that querns have disappeared from the land for centuries. It is probably as ancient as the Roman period, for we hear of these articles before

the Christian era. Who can say how late they were in use in Britain? I shall be happy to show the stone to any antiquary who may be interested in it, or I will send you a drawing of it. The stone was found near the Druidical remains on the farm of Llwyn-yr-ebol, as to which I wrote to Prof. Rhys in March last.

As Editor of the *Arch. Camb.* you may be able to make use of this communication.

Lan' Refailwen, Clynderwen, R.S.O.,  
Pemb. 22 Jan. 1894.

THOMAS EVANS.

THE TOWER OF ST. MARY'S CHURCH, BRECON.—St. Mary's Church, at Brecon, was originally a small Norman church with a priest's dwelling attached. It was enlarged in Perpendicular times, when a handsome tower of old red sandstone was added at the west end. Leland describes it as "a mightie great chapel with a large Tour for Belles, of hard ston costely squared, with the expenses of a thousand Poundes." Forty years ago the body of the Church was "restored", when the priest's house and every vestige of the Norman structure was swept away, save only one pillar, which the architect, under much pressure, was induced to spare.

Recently it was alleged that the tower wanted repair, a committee was appointed, subscriptions invited, and an architect called in. He reported that the tower was in all essentials very sound; but that some stones might be decayed, and others on the tables of the angle-buttresses wanted resetting. It was ultimately arranged that scaffolding should be erected, so that a detailed examination might be made. Thereupon contractors were put into possession, without any contract being signed, and they at once began to erect scaffolding, cutting putlog-holes 6 in. square in the sound stones, at a rate which would have required nearly four hundred of such holes to get to the top. The Vicar and Committee were appealed to, and they expressed their regret; but they could do no more than write to the architect. This was done; but the hole-cutting went on. Thereupon a local F.S.A. brought the matter before the High Court, asking an *ex parte* injunction. This Mr. Justice North, on the 9th July, refused, considering the apparent delay in applying did not justify this course; but he gave leave to serve short notice of motion for the 11th. Fortunately the applicant was able to serve the Vicar and Churchwardens and the contractors on the 10th. For a time the contractor maintained that the putlog-holes were essential, and the architect made no sign; but ultimately finding that if the work was to proceed, it could only be by their agreeing to discontinue their damaging methods, they instructed their solicitor to appear on the 11th, and submit to an injunction restraining them from cutting further holes, and to payment of costs.

There seemed some doubt in his Lordship's mind as to his jurisdiction; but on being referred by counsel to the case of *Batten v.*



Gedge (41, C. D., 517), showing that the Chancery Court ought to be auxiliary to the Ecclesiastical Court in stopping any act in the nature of waste (the Ecclesiastical Court having no power of interfering by injunction), this doubt was removed. It was abundantly proved, and, indeed, admitted by the Vicar and Churchwardens, that the damage was great, and it was shown to be unnecessary; but there can be no doubt that, before ten days had expired, the tower would have been permanently pock-marked, the architect not interfering. The body of the church was practically destroyed by the former restoration; the tower has so far escaped, but narrowly.

J. R. COBB.

THE CARVED BOSSES OF WOOD NOW ATTACHED TO THE OLD OAK SCREEN IN THE PRIORY CHURCH, BRECON.—In looking at these quaint wood-carvings, which are not without their symbolical meaning, as their various designs proclaim, we observe that there must have been something higher and purer in the minds of the mediæval designers of churches than our modern architects can lay claim to. Many of our present day adorners, although they carve natural foliage almost perfectly, and beautifully imitate the conventional foliage of the past, lack knowledge of its true meaning, and merely execute work to order in the thirteenth or fourteenth century styles.

The remains of Edgar's palace, about two miles from Glastonbury, at a place still known as Edgarley, consisting of a pelican and two wolves' heads, now attached to a modern house,—the last symbols referring to Edgar's tax upon the Welsh people for the extirpation of wolves, show how the ancients threw meaning into rough blocks of wood and stone.

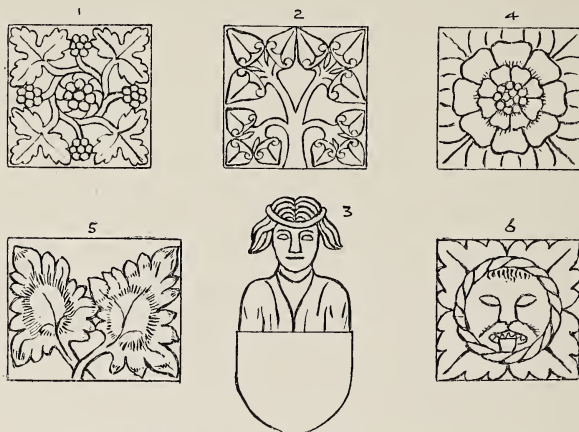
Thus can we read a true history in those old bosses in the Priory Church. They originally were fixed at the intersections of the beams over the chancel. Above the altar (fig. 1) were the vine-leaves representing the Sacrament of the Lord's Supper. Then followed (fig. 2) the triple leaves representing the Trinity, with their three leaves in one,—a leaf which seems to have been adopted by the Benedictine monks. The Franciscan monks seem to have adopted, to represent the Trinity, the fleur-de-lis, of which a good specimen is to be seen in the April Number (1893) of the *Archæologia Cambrensis*,—seal of the Abbey of the Austin Canons of Sonnebeca, in the diocese of Ypres; the Virgin Mary holding in her right hand the fleur-de-lis, meaning the Three Persons in one Godhead. I may mention further, that on her head is the crown of virginity. Our sepulchral monuments, during the fifteenth and sixteenth centuries, were greatly adorned by the fleur-de-lis on each arm of the cross, which gave such a beautiful meaning to the Atonement.

Then followed fig. 3, representing Saints, "intercessors at the throne of God."

I am informed that there was one boss different from the rest, with a figure upon it; but whether it represented the patron Saint, St. John, or an angel, I cannot determine.

I may here mention that these bosses were sold at the time of the restoration of the church, but were repurchased by Mr. A. George, Churchwarden, with the exception of a few that are still missing.

Then followed the white roses representing the House of York (fig. 4).



Carved Bosses of Roof of Brecon Priory.

Next came the monk-leaves (fig. 5), telling us of their handiwork. This leaf is round in the centre, and void of any cutting except the veins, and resembles the shaven head of a monk, the toothings of the leaves resembling the hair.

Fig. 6 represents the sun.<sup>1</sup> It is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify authority. Tertullian, in his treatise, *De Coronâ Militis*, declareth that "the Roman emperors and kings wore their crowns in form of the sun's beams, because they were as suns and flaming lights, for the whole world was led by their examples; so that suns, moons, and stars, signify in general men born to public good, and of exemplary lives among the worthy bearers." Celestial charges also denote dignity, glory, and grandeur. How appropriate to such a grand old building as the Priory Church! This boss (the sun) was placed at a distance from the other bosses, for it was fixed in the roof, over the west window of the nave.

From what has been said it would appear that they were executed in the time of Sir William Herbert, son of Sir William ap Thomas and Gwladys, daughter of Sir David Gam, who was a firm adherent of the House of York, having fought many battles against the Lancas-

<sup>1</sup> The sun was not placed in the chancel, fearing its misconstruction.

trians. As soon as Edward ascended the throne he was granted, for his fidelity and valour, the offices of Chief Justice and Chamberlain of South Wales, and other dignified offices. He also had a grant of the Stewardship and Lordship of Brecknock Castles, of Humphrey Duke of Buckingham. He was afterwards created Earl of Pembroke.

Owing to this eventful career of Sir William Herbert, and the success of the House of York, he evidently restored the chancel, and probably built the nave in 1456, the monks doing their share of the work by carving those historic bosses. "The system of hieroglyphic symbols was adopted in every mysterious institution for the purpose of concealing the most sublime secrets of religion from the prying curiosity of the vulgar."

Brecon.

GEO. HAY.

At a meeting of the Caradoc and Severn Valley Field Club, held at Shrewsbury on January 17, Mr. J. G. Dyke read a paper on "Some Characteristics of Old Watling Street", as found near Church Stretton. This last summer a trench was dug  $5\frac{1}{2}$  ft. deep and 8 ft. across Watling Street, when the old Roman road was brought to light. It was found to consist of 8 in. of gravel resting on a layer of field-stones, or perhaps of the large stones raked out of the gravel, and laid down first. These were carefully placed by hand, and constitute a layer about 4 in. in thickness. They can scarcely be called a pitching or pavement, as they are not set upright, and do not bind each other. There was thus a thickness of 1 ft. of stones and gravel, thinning out to 2 or 3 in. at the sides. The curvature was about the same as a good modern road, and its extreme width about 16 ft. Mr. Dyke showed that it is a mistake to suppose that Roman roads were always paved roads. His experience of fourteen miles of Watling Street, round Stretton, showed that here it was a gravelled road, always lying high on the surface of the ground, and in some hollow places raised by embankments.

BELL-FOUNDRY AT LLANTRISANT CHURCH, GLAMORGANSHIRE.—A curious discovery has recently been made during the restoration of Llantrisant Church, near Cardiff, which is now in progress. It consisted of the remains of a temporary bell-foundry in the basement of the tower. According to the local press, an excavation in the floor caused a fall of earth, and this disclosed a dome-shaped object which seemed built with stones, and coated on the outside with sand, strongly suggestive of the core used in casting a bell. The object measured 2 ft. 6 in. diameter at the base, and about 1 ft. 11 in. at the top, and stood about 2 ft. 3 in. high; but it had been somewhat mutilated by workmen, some years ago, when constructing a flue.



On further investigation the following were found: pieces of fire-clay and loam, which bore evident marks of foundry use; scrap-bronze from the overflow; some clinkers from the furnace; and portions of the outer casing of the loam-mould of a bell, in a good state of preservation, and as smooth, and glossy, and highly finished as in the most modern foundry. Gradually, piece by piece, the mouldings round the outside edge were found; some large enough to indicate a diameter of about 3 ft. at the mouth, showing that the bell cast there must have been very much larger than any of the present peal. Sticks of charcoal, coal, and bronze cinder, were also picked up, and the two flues of the furnace were uncovered. Fragments of the gutter used for running off the dross from the metal still remained. The fragments of the mould indicated a bell of a much more cylindrical shape than is now in vogue; and from this the reporter drew the sage conclusion that it was "altogether of the Saxon or the early Irish type"!

From the circumstance that a skeleton, lying east and west, was also found, a local antiquary descanted on its "deep significance": "Is it that of some ancient Cymro who long ago dearly loved the sweet music of the bells, and directed that his remains should be entombed beneath the spot from which their music was frequently wafted on the wings of the breeze for miles around?"

Subsequent investigation brought to light the mould of another bell; and a plaster-cast being taken from what remained of it, revealed another fact,—it was the identical mould from which one of the present peal was cast. The bells of this peal were cast by Rudhall of Gloucester in 1718, and there is no doubt that these moulds were contemporary with them. So it seems reasonable enough to think that had plaster been run into what remained of the first mould, it would have been found to coincide with another bell of the existing peal. However, the circumstance is of considerable interest, and it would be interesting to know of other examples of bells cast on the spot where they were hung.—*The Antiquary*.

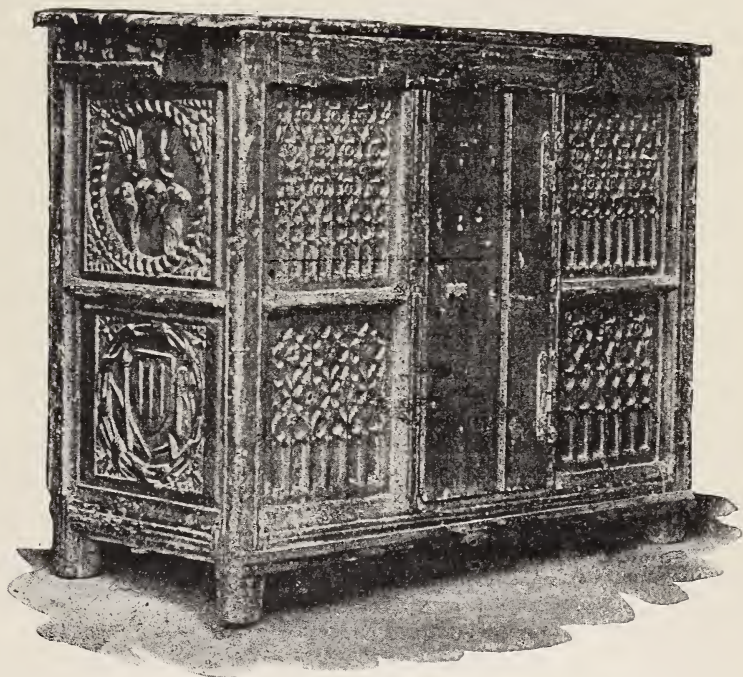
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CARVED OAK CHEST IN BEDWELLY CHURCH, MONMOUTHSHIRE.—Mr. G. E. Halliday, architect, of The Hermitage, Llandaff, has kindly forwarded a photograph of a remarkable carved oak chest in Bedwellty Church, Monmouthshire, which is here reproduced. The chest has been painted brown, and some of the carved portions have disappeared, namely the central panel of the front, for which a door composed of two plain yellow pine-boards has been substituted, and the right side not visible in the illustration. A cornice originally ran round the top, and a small bit of it remains on the left side. The four panels of the front are decorated with some very elaborate and beautiful tracery. Those on the side contain some of the emblems of the Passion; the upper one, the five wounds of Our Lord; and the lower one, the nails, hammer, pincers, spear, and



sponge, used for the Crucifixion. The chest is 3 ft. 11 in. long, by 1 ft. 7 in. wide, by 2 ft. 11 in. high.

Those members of the Cambrian Archæological Association who attended the Cowbridge Meeting in 1888 will at once recognise the marked resemblance which the chest at Bedwellty bears to the one seen at Coity in Glamorganshire (see *Arch. Camb.*, 5th Ser., vol. v, p. 371). In both, the front and sides are divided into square panels, some containing flamboyant tracery, and others the emblems of the Passion. The Coity chest has a top like the roof of a house; but as it seems to have been restored at some period, it is difficult to say whether this was part of the original design.



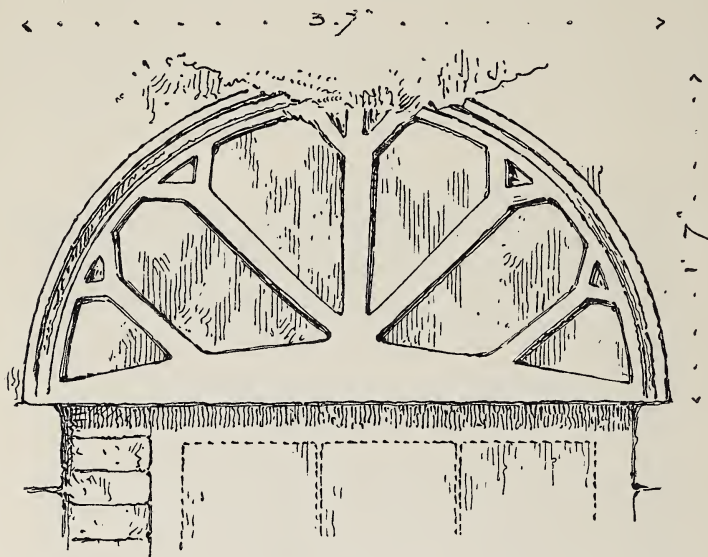
Carved Oak Chest in Bedwellty Church, Monmouthshire.

Church chests of the shape described are exceedingly rare, and it would be interesting to know whether there are any other specimens in existence.

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ANCIENT CARVED STONE AT LLANWENSANT FARM, GLAMORGANSHIRE.—Mr. T. H. Thomas, R.C.A., one of the Local Secretaries for Glamorganshire, sends a sketch of an ancient carved stone at Llanwensant Farm, near Peterston-by-Ely, the existence of which was

made known to him by "Morien". The stone now forms the lintel of an opening, the jambs of which may be ancient. A modern sash-window, with brickwork on each side, has been inserted in the opening. The lower edge of the stone is about 6 ft. 6 in. from the ground. It is trimmed artificially into a semicircular



Carved Stone at Llanwensant.

shape, and has every appearance of being the tympanum of a Norman doorway. The length of the stone is 3 ft. 7 in., and the height, 1 ft. 7 in. The sculpture consists of a design suggestive of a tree branching out in three directions (one vertical, and the others sloping at an angle of 45 degrees), with two smaller trees on each side, also sloping at angles of 45 degrees. There is a tradition that Llanwensant was an ancient church, as its name suggests.

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DISCOVERY OF ANCIENT REMAINS ON ELY RACE-COURSE, NEAR CARDIFF.—In the *Western Mail* for April 17th it was announced that Mr. John Storrie had discovered what he believed to be the site of a marsh-village similar to the one at Glastonbury, on the Race-course at Ely, near Cardiff.

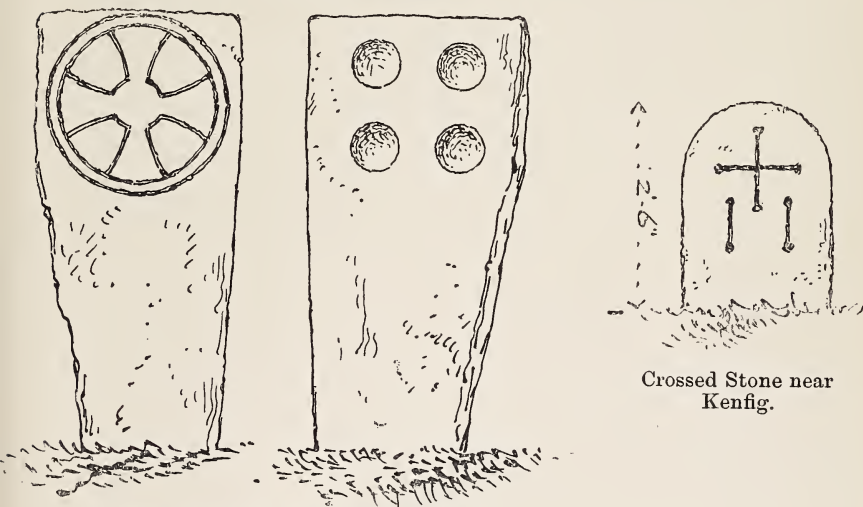
Under the auspices of the Cardiff Naturalists' Society a fund has been raised, by means of which Mr. Storrie has been enabled to explore the site with pick and spade. He has driven a trench, 336 ft. long, through the principal mound, going down to the natural surface of the ground, except where walls or other structural remains were encountered—the foundations of a Roman villa,

which Mr. Storrie considers to be even better than the one he explored a few years ago at Llantwit Major, except for the fine tessellated pavement possessed by the latter. Flint arrow-heads and other objects of the neolithic period have been unearthed, indicating that the Roman villa was built on the site of a pre-existing ancient British settlement of some kind.

We sincerely trust that these remains will be fully explored after the most approved modern scientific methods, and that the results will be published in *The Transactions of the Cardiff Naturalists' Society*. In the meantime, if any accounts of the progress of the excavations are allowed to appear in the public journals, may we suggest that they should be prepared, or at all events edited, by some one who has an elementary knowledge of archæology?

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CROSSED STONE AT CAE YR HÊN EGLWYS, GLAMORGANSHIRE.—Mr. T. H. Thomas, R.C.A., writes to say that Mr. Riley of Newcastle, near Bridgend, Glamorganshire, has noticed a slab, about 2 ft. 6 in. high, embedded in the wall of a field at Cae yr Hên Eglwys, near Bridgend, which has an early cross on both of its broad faces, as shown in the accompanying sketch.



Crossed Stone near  
Kenfig.

Crossed Stone at Cae yr Hên Eglwys.

Mr. Riley has also found another stone, about the same size, with a cross upon it, between Kenfig and Pyle.

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CARDIFF NATURALISTS' SOCIETY: FORMATION OF AN ARCHÆOLOGICAL SECTION.—At a meeting held in April last, at the Town Hall, Cardiff,



it was decided to form an archæological section of the Cardiff Naturalists' Society, and the following circular has since been issued :—

“Cardiff Naturalists' Society: Archæological Section.—Committee: *President*, The Rev. Canon Thompson, D.D.; *Vice-President*, Mr. William Riley; *Hon. Secretary and Hon. Treasurer*, Mr. Edwin Seward, F.R.I.B.A.

“The President, Hon. Treasurer, Hon. Secretary, and Hon. Librarian of the Cardiff Naturalists' Society; Mr. John Stuart Corbett; Mr. C. B. Fowler; Mr. T. H. Thomas, R.C.A.; Dr. C. T. Vachell; Mr. John Ward.

“Dear Sir,—A considerable portion of the work represented by our *Transactions* deals with local archæology and antiquities. This has led to discussions as to how the Society might best concentrate and extend its work in these directions, and I have been asked by the Committee to undertake the formation of a separate section for pursuing those objects more systematically.

“There are good grounds for believing that the existence of a recognised centre in Cardiff for collecting and discussing information will open greater opportunities for observing, and even for discovering, objects of archæological interest; leading also to their better appreciation and preservation. It is found that such matters have sometimes escaped attention owing to the lack of an organisation like the one now proposed, and certain local subjects of much interest may be said to await investigation by such a body as this new section of the Society. The Marquess of Bute and Lord Tredegar, amongst others, have signified their desire to become members, and the Committee cordially invite you to join the section.

“It is intended to follow the general rules adopted by the Biological Section of the Society, meeting once a month during the winter for the reading of papers and the illustration and discussion of examples.

“Visits, as may be arranged, will be made during summer months to places of possible or ascertained interest.

“Membership (at a subscription of 2s. 6d. *per annum*) will be open to all members of the Society; and an invitation to the first meeting of the Section will be sent to those who fill up, and return to me, the appended sheet (with subscription), not later than Monday next, May 28th, 1894.

“Yours very faithfully,  
“Queen's Chambers, Cardiff.

EDWIN SEWARD,  
President, 1894.”

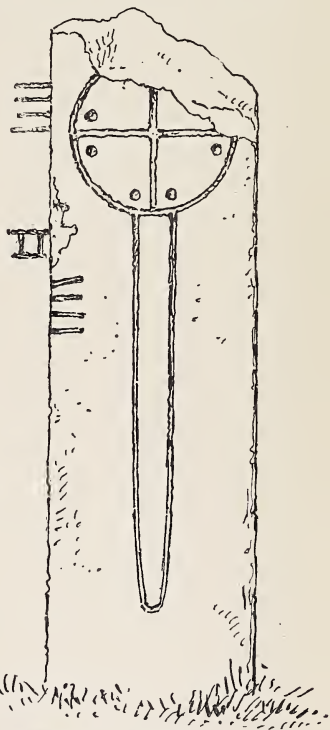
We wish this new movement every success, and hope it will lead an increasing number of persons to take an interest in investigating and preserving the national antiquities of Wales. The Cambrian Archæological Association has already done much valuable work in Glamorganshire; but so rich a field cannot be easily exhausted. The district around Cardiff should prove a good training school for



a new generation of antiquaries full of youth and vigour, who, when they arrive at maturity, will no doubt join the older Association, and help to strengthen it by an infusion of fresh blood. At the last General Meeting of the Cambrian Archæological Association, held at Carnarvon, an opinion was expressed that it would be desirable to establish a more intimate connection between the Cambrian Archæological Association and other Societies in Wales and the Marches formed for like objects; and with a view of bringing this about it was decided to elect Mr. John Ward, F.S.A., and Mr. T. H. Thomas, R.C.A., members of the executive body of the Cambrian Archæological Association; the former as representing the Cardiff Museum, and the latter the Cardiff Naturalists' Field Club.

PEN-Y-MYNNID STONE, BRECKNOCKSHIRE.—I lectured last night to the Naturalists' Society on Glamorganshire pre-Norman crosses, and the Rev. R. J. Jones, a minister of the town, told me that there was a stone with a cross of early type at Veddwhir, near Aberdare, the residence of Mrs. Edwards, whose husband (lately deceased) had brought the stone from near Ystrad Fellte, and placed it on his lawn, it having been overturned and injured where it had stood. I recognised the stone as engraved in *Lap. Wall.*, and on turning it up I find that Westwood takes his figure (Pl. 39, fig. 3) from a figure in Gough, stating (p. 70) that such a stone formerly stood at Pen-y-Mynnid, near Ystrad Fellte. I do not know whether, since Westwood's description, the stone has been rediscovered, or whether I am first to bring it again before you.

Westwood says (p. 70) that there are on the margin a few marks which may either have been Ogams, or possibly represented the letters I V L. I enclose a rough sketch, generally correct, but without measurements. The stone may be 4 ft. 6 in. high possibly; but the base is in a "rock-work", on which it lies in a slanting position. A portion of the top has been broken off since Gough's drawing. The stone is a very solid, squared pillar of sandstone from the "Old Red", and seems to have suffered but little from the weather. The marks, which may have



Crossed Stone at Pen-y-Mynnid.

been Ogams, seem to me certainly to be so. They are very distinct; but they could only have represented a few letters on the upper left-hand side. On the left hand are a few dents looking like vowels; but there are no lines at all, so I take it they are accidental. You will note the tied lines. The front has been crushed away, but I think there is a trace of the end of a line at the end of the crushed part, as annexed (A). On the side of the stone is a character, **M**, which I took to be modern; but I could not get a good view of it as it was underneath, in the position the stone now lies in.

Cardiff. Jan. 12, 1894.

T. H. THOMAS.

*P.S.*—My sketch does not show the central dots shown in Westwood.

THE INSCRIBED STONE AT CAPEL BRITHDIR, GLAMORGANSHIRE.—Owens, the antiquary, is credited with having given a translation of the inscription on the Brithdir Stone early in this century, and this appears to have been published afterwards by the Rev. J. Jenkins, D.D., Hengoed. This translation, to any one competent to read it, and who has seen the Stone himself, was a tissue of errors, the first name being given as that of Tydfil!

Some thirty years ago Thomas Stephens gave a careful translation which was inserted in the *Archæologia Cambrensis* of that year, and until lately no further reference has been made to it. Some short time ago, however, the erroneous translation was exhumed, and given in the leading daily newspapers of Wales, and led to the following correction by our Secretary for Glamorgan, which, as it contains also new material of interest, will be acceptable to readers who have not a complete set.

“The account of the curiously inscribed stone at Brithdir, and the references and translation given in *The Western Mail* on Saturday last, having aroused considerable interest, a correspondent who can be relied upon as an authority on such matters contributes a brief history of the Stone, and correct translation, from the best sources of information :—

“I remember having a consultation with Mr. Thomas Stephens in the year 1862 about this Stone, and as the translation of the Rev. J. Jenkins, D.D., Hengoed, seemed to affiliate the Stone upon the Merthyr Tydfil district, we arranged a trip, in company of Mr. Lewis of Gelligaer, and a most interesting day we had over the bold mountain ranges, along which traces of the Roman Road (called locally Heol Adam, from its antiquity) can yet be seen.

“We fortified ourselves with a good dinner at an outlying farm, and there heard what can rarely be heard now, an old farmer play a number of Welsh airs on the harp, which interested my old friend Stephens much.

“On arriving at Brithdir we clambered up to the Stone, which we found with little difficulty and having ‘rubbing’ materials, took

a copy, the Mayor of Gelligaer (as we call Lewis) looking on delightedly. The result of careful scrutiny was embodied by Stephens in a paper for the *Archæologia Cambrensis*; and since it has passed the critical investigation of Westwood<sup>1</sup> and of Professor Rhys, and is now preserved in the annals of the Archæological Society, and further recorded in Hübner's *Inscriptiones Britannicæ Christianæ*, it may be fairly accepted as beyond criticism. Stephens' translation of the Stone was 'Tegernacus filius Marii hic iacit'.

"Against this the Rev. H. Longueville Jones proposed to read 'Marti' instead of 'Marii'; but Stephens defended his opinion ably, and traced the name Mar in connection with several churches in Siluria, notably Mar-stow in Herefordshire, Mar-cross in Glamorganshire, and Mar-gam.

"Teyrnog, Stephens suggested, was a native of Gwent, and the same person whose name appears in an inscription at Cwmddu, near Crickhowell,—'Catacus filius Tegernacus hic iacit'. Probably, too, as Stephens hinted, in the name we have the chieftain or prince who gave the nomenclature of Tintern. Tinteyrn, in the British form, would be Din-teyrn, and the latter is an abbreviation of Teyrnos. The name, adds Stephens, occurs in this form in the Welsh Chronicles A.D. 1179,—'this year a convent was completed at Nant Teyrnnon.' The date of the inscription is the seventh century. Teyrnnon is described by Stephens as the Murat of his day, 'Teyrnnon twryf vliant' (Teyrnnon of the tufted plumes).

"Although the dissociation of the inscription from Tydfil (Merthyr Tydfil) is complete, there is yet a link established with the family of Brychan Brycheiniog. On Gellygaer Mountain there is a place still called 'Forest Gwladus', and an old ruin, 'Capel Gwladus'. Gwladus was a sister of Tydfil; was married to Gwynllw, lord of Glewysig; was the mother of Cadoc, commemorated at Crickhowell, and a relative of Teyrnnon.

"In connection with the family of Brychan, it is not generally known that Tydfil was in the habit of visiting a sister named Tanglwystl, in the neighbourhood of Troedyrhiw, Merthyr. This sister had a summer residence there, in the then beautiful valley of the Taff, and the tradition is, that upon one of her visits she was slaughtered by the barbaric invaders of the island. There are two farm-houses, called Hafod Tanglwst Isha and Ucha, which may reasonably be identified with the old residence; a bridge called Pont-y-Rhun, from a brother of Tydfil's, who fell in the attempt to save his sister.

"And now comes a suggestion which possibly may afford another link. Ynysgored is variously written. There is no trace of any weir there, and the 'Best Meadow' would scarcely be applicable. 'Ynys' is often applied to a meadow near a river, not necessarily an 'island'. From the ancient parish records, Mr. W. Jones, assistant-overseer, who has kindly investigated, suggests that the

<sup>1</sup> Prof. I. O. Westwood's *Lapidarium Walliæ*, Pt. 24.



old form of the name was "The Princess' Meadow", and taking this interpretation I propose to connect it with the history and 'martyrdom' of Tydfil.

" 'C. WILLIAMS, F.G.S.' "

WHY NO HISTORY OF WALES? (Reprinted from the *Archæological Journal*, vol. xlix, p. 402.)—Sir, as the inhabitants of the Principality seem more disposed to seek out or invent political grievances than to turn their attention to their historic shortcomings, I venture to address myself to the members of the Archæological Institute, which has always shown an intelligent interest in its Celtic neighbours, and has, I think, on two occasions crossed the Dyke of Offa, and penetrated into the less known recesses of their country. Your Cambrian rival has accumulated, in its two score and more volumes, a vast quantity of valuable matter, and the present seems a proper time to draw from these and other stores such a connected narrative as may encourage the various attempts now making to bring Wales to the front of our mixed Empire, and to justify the name of "British"; adopted, I believe, originally in compliment to our greatest, and widely extended under our best, female Sovereign.

It is now above seven centuries since Caradoc of Llancarvan gave to his fellow-countrymen a history which, with some modern editorial additions, still remains not only the best, but the only history worthy the name of the Principality. We have histories in abundance of England and Scotland, histories of Ireland, histories of Guernsey and Jersey, and even of the Isles of Man, of the Orkneys, and of Wight, but no one competent to the task has, since Caradoc, ventured upon that of Wales. It is true that the antecedents of Wales scarcely admit of what used to be called a philosophical history. Wales has never been a united state, has never possessed a capital, nor owned a representative council; has never peaceably obeyed any regular government of its own, nor any single Prince; but, nevertheless, the materials for a very interesting history, formerly scanty, are now ample. It has not much early literature, but such as it has is very valuable, and has been collected, printed, and very ably criticised; notably by Stephens of Merthyr and Skene. The light of comparative philology has been shed upon the language; much discreditable and boastful nonsense concerning its origin and connection has been swept away, and the labours of Humphry Lloyd, Prichard, Guest, and Rhys have explained the growth of its dialects, its peculiarities and inflexions, and have established its Indo-European origin in a manner leaving little to be desired. Also a living scholar, Professor Rhys, has thrown light upon that very curious inquiry into the race who inhabited and possibly colonised Wales before the arrival of the Celtic Britons. The footsteps of the Roman invader have been traced, of late years, with industry and success. The invasions and fierce advances of



the Anglo-Saxons, and their battles with the native race, have been examined and treated of in historical works of great merit, as have, though to a less extent, the establishment of the Norman lords upon the lands of the March.

Nor is this all. Under the fostering care of the Keepers of the Records a vast mass of papers relating to the proceedings of Edward I in North Wales and on the Cheshire borders have been brought to light and printed; and the records of the boundaries, privileges, and customs of the Marcher lands, whenever by minorities or escheats they fell into the hands of the Crown, and took their place with the records of the realm, have been catalogued and made accessible. The Domestic State Papers, also fully and most judiciously calendared, exhibit (especially under the Princes of the House of Tudor) a good deal of curious matter concerning the irregular administrations of the English law in Wales, and the internal and social condition of the country, and the connection of its maritime districts with the customs laws, the practices of Spanish and Moorish pirates, and the infant mercantile navy.

The study of the statutes of the realm has recently been highly recommended from an Oxford professorial chair; and this advice is peculiarly applicable to the statutes relating to Wales from the first Edward down to Elizabeth, and even later. Add to these sources of information the various local descriptions and details scattered through the pages of the *Archæologia Cambrensis*, and the result will be a prodigious mass of material; requiring, indeed, a master-hand to reduce it to order, and to combine with general views and conclusions that knowledge of details which is both an accomplishment and a snare.

There remains besides one branch of inquiry which has not yet been followed up, but which, if duly studied, will supply evidence of almost equal value to the sources above indicated, and which it is within the scope of the newly awakened Eistedfoddau to supply, and to which they will do well to direct their attention. It has been the fashion of late to throw almost unmeasured blame on the Ordnance Surveys; and, no doubt, in matters of lettering or nomenclature, though in that alone, the 25-inch Map admits of improvement; but even this remark does not apply to the 1-inch Maps. These Maps, as regards Wales, are most perfect in their kind. The mountains and hills are therein shaded with artistic effect, the streams and brooklets are traced out and laid down with extreme minuteness, and the nomenclature of the Survey (speaking still of the 1-inch scale) has been ascertained with the assistance of the best local authorities. The earthworks, judicial or civil and military, the Roman roads and stations, are followed up and identified with great care; and the parish-boundaries, usually of remote antiquity, and preserved intact (thanks to modern statute-law), have been, to the avoiding of crowding and confusion, laid down upon a separate series of Maps. Now all this has rendered not only possible, but easy, the collection of the description of evidence to which it is desired especially to call attention.

Wales has been invaded, probably in prehistoric times, but certainly at least thrice since the dawn of its history, by the Romans, Anglo-Saxons, and Normans, of which the several stages are well known, though the details of the two former are obscure. Wales has also been attacked, by the sea, from Scandinavia; but the visits of those piratical seamen have been, as in the north of Scotland, confined to the ports, bays, headlands, and islands of the southern coast, seldom extending far inland; and never, so far as is known, giving birth to settlements or colonies, though leaving ample traces of their visits. The greater invaders all advanced from England, and entered Wales on its eastern frontier, and it is therefore on that side that traces of the invasions are to be mainly looked for. The frontier is marked by the course of the river Severn, from Gloucester upwards, to its reception of the Vyrnwy, and thence by the lower Dee to the Irish Sea. The western limit of these valleys, that upon which the Celts, first as Britons, and afterwards as Welsh, made a well-maintained stand, is marked by numerous earthworks, usually large enough to accommodate a whole tribe, and found on the crest and headlands of the Cotteswold, or the ridgeway above Worcester, on the Lickey and Clent Hills, the Wrekin, Haughmond, and so on northwards; showing that a bold stand was made along the line, probably against the Romans, and certainly against the Anglo-Saxons who succeeded them. No doubt the broad and fertile valleys of both Severn and Dee were worth fighting for, though finally relinquished, when a final and more successful stand was made on the stronger ground on the Welsh side of the rivers (the actual and proper frontier of Wales), as on the Malvern ridge, Abberley, the Forest of Wyre, the Clee Hills, Wenlock Edge, and the still stronger ground west of the lower Dee and Chester.

Scattered broadcast over these elevations through the border counties of Gloucester, Hereford, Salop, Montgomery, and Chester, are encampments, high in position and irregular in outline, denoting their Celtic origin, mixed with others low in position, for the convenience of the baggage of an army; designed according to the well-known rules of castrametation, and connected by lines of road, often pitched, and carried straight across the country, and still to be recognised as Roman. Then, again, quite distinct from, though sometimes superimposed upon these, are the Anglo-Saxon earthworks, usually of a domestic character, being a mound or *burh*, table-topped, protected by a ditch, and more or less environed with enclosures, also moated, upon and within which were the dwellings (always of timber), and protected by palisades of the same material.

But besides and beyond these material remains are others more frequent, more durable, and to be recognised with more certainty, though wholly of an immaterial character. These are the place-names, so vocal to the instructed inquirer. Where British, these names are still borne by the mountains and rivers, the boundaries of tribes, and the larger divisions of the island,—the first to be given, and the last to be lost. These, as in York, or Gloucester, or

Dover, or Winchester (*Venta Belgarum*), or Caer Went (*Venta Silurum*), or Canterbury, or London, are of British rather than of Welsh origin, and have been preserved by being embodied in a Latin form; while others, as Bath, Caerleon, Castor, are of purely Roman origin; and others, again, as Caertaff, Caermerdin, Caerdigan, bear a Latin prefix combined with a British distinctive addition. In Wales proper the names are, of course, mostly in the tongue of the country; but along the borders and up the more accessible valleys are scattered, with more or less frequency, names showing that the English invaders had established themselves with something approaching to permanence; and earthworks of an Anglo-Saxon character, and villages with English names, are found mingled together along, and often beyond, the Dyke of Offa; the ecclesiastical divisions, always the older, being almost always Welsh.

There is another not less important distinction between British, Roman-British, and Anglo-Saxon or English names. These latter are seldom of tribal or military origin. They indicate private or family property, and divisions of land connected with order, self-government, and law,—the roots of a high civilisation. By close attention to these names (found in great numbers upon the Ordnance Survey) a correct notion may be formed of the extent and character of the several invasions; and nowhere is there a richer field for such inquiries than upon the border-land on either side of the Severn and the Dee, and especially along the former,—that “virgin daughter of Loocrine”, who, discreetly interrogated, will be found to possess the main characteristics of her sex.

The same inquiries, based upon the same excellent Survey, may be directed along the course of the old Roman *Via Maritima*, which, commencing at *Glevum* (or Gloucester), and receiving an important tributary, at the mouth of the Wye, from Bath, Bitton, and Abone (when as yet Bristol was not), is continued at no great distance from the sea by way of Caerwent and Caerleon, Caerdiff, Bovium, Nidum, and Caermarthen, until it is brought to an end at *Octopitaurum* (or St. David’s Head). Here, in addition to the British or Welsh churches and villages, are not a few of the latter, such as Chepstow, Port Skewit, Newport, or Bridgend, of Anglo-Saxon origin; and others, again, of a different character, as the Holms, Swansea, Wormshead, Skomer, Skokholm, Strumble, and Ramsay, very evidently Scandinavian.

The Anglo-Saxon, and to some extent the Scandinavian names, have the interest of ancestry to the English, as the older and more frequent appellations have to the native Welsh, and both will do well to promote the proposed inquiries, without which no thorough or complete history of the Principality can ever be composed.

Neither can the contemplated historian afford to neglect a final and not unimportant wave of invasion, which, though of later date, and not materially affecting the nomenclature of the country, has left its marks upon the Marches from Gloucester to Chester, between the Dyke of Offa, the Severn, and the Dee, and especially



upon the maritime parts of Monmouth, Glamorgan, Caermarthen, and Pembroke, and even as far along the west coast as Aberystwith. The Norman tide, an advanced but solitary wavelet of which extended to Richard's Castle in the reign of the Confessor, followed close upon that of the English Conquest, when the greater lords, delighting in war, inspired by a lust of sway, and not unwilling to escape from the stern eye and iron hand of the Conqueror, established themselves upon the Marches of Wales, founded the County Palatine of Chester, gave name (a solitary instance) to the whole county of Montgomery, converted the Saxon Hereford into a Norman earldom, and a generation later (under the ill-regulated government of the Red King) established along the sea-coast five or six *quasi*-independent principalities, and combined the rich heritage of the Saxon Brictric with the weak and ill-governed territories of the effete Princes of a by no means effete people.

The footsteps of the Normans, like their characters, were firmly planted, stoutly maintained, and durable. They brought with them a sufficient number of followers to hold the plain county in something like security, and while leaving their native customs and estates to the inhabitants of the hills, they shared the plains among their own followers, retaining to some considerable extent the lower class of natives. To these new estates they gave the attributes of manors, and introduced the feudal system with all its strictness, as best suited to the newly settled provinces. Neither were they tardy nor illiberal in the foundation and endowment of monastic institutions; and finally, they constructed those castles of which the ruins remain: some constructed for the protection of the whole territory; but the much larger number, placed upon private estates, were intended mainly for the protection of the local lord and his adjacent tenantry.

The proceedings of these Lords Marchers, of the powerful Earl of Chester in the north, of those of Montgomery and Shrewsbury and Hereford in the Middle March, of the Earls Strongbow and of Gloucester, of De Braose, Marshall, and Hastings in the south and west, form a part, and a very important part, of the history of Wales, and one for which the materials in the north are ample, and in the south and west not inconsiderable, owing to the fact that these Lords also held large estates in England.

Closely connected with this part of the history is the struggle between Edward I and the Southern Marchers for the undoubted prerogatives of the Crown, the right of the reception of appeals from the Marcher Courts, and of the custody of the temporalities of the episcopal sees pending a vacancy.

These most important and truly patriotic struggles to establish the unity of the Empire to which Britain owes so much of its greatness, have scarcely been touched upon by any regular historian any more than the position and power of the Marcher Lords; subjects which find no place in Blackstone, nor in any other work upon English jurisdiction.



The extinction of these Marcher-lordships was followed, under the House of Tudor, by the establishment of the Council of Wales ; and this, at its extinction under the Commonwealth, gave place, at a considerable interval, to the development of the mineral resources of the country, giving rise to a healthy industry and large wage-earning population, who, if they show occasional signs of discontent, do so, it is to be feared, from the sight of the wealth of others, and certainly not from any want of a sufficiency for themselves.

PSEUDO-WALLENSIS.

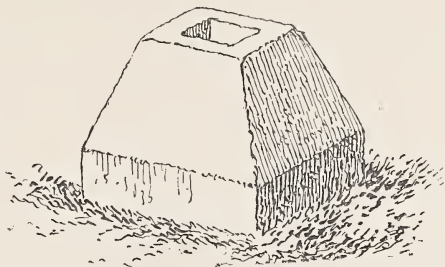
ANTIQUITIES NEAR BRIDGEND.—Within a couple of miles of Bridgend, on the side of an old road, stand, in a field, two tall maenhirs, about 20 ft. apart, and about 6 ft. high, called locally “Yr hên Eglwys”. A close scrutiny of the site and the fences shows this traditional name has some foundation in fact. These maenhirs are on a circular bank very faintly traced.



Standing Stones near Bridgend.

There is another smaller stone in the hedge ; and within the enclosure of the circle certain grass-grown mounds are found ; also buried in the fences, a cross and several fragments of dressed Sutton stone, here and there, in fences near. The four holes on the reverse side are 4 in. diameter, and are sunk. The cross of the usual type.

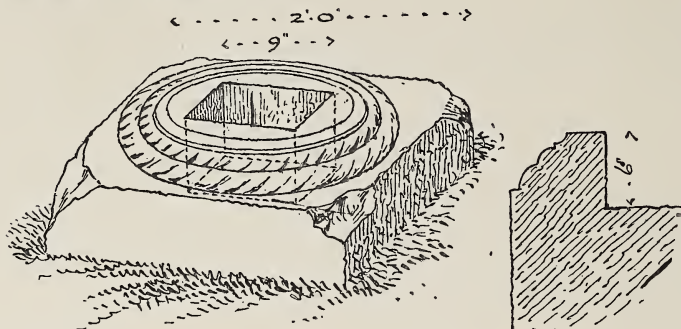
The interest of the thing lies in the fact of the church being within the circle of stones, three of which are standing, and faint mounds show where others stood. No church has ever been known here, and yet tradition retains the name ; and a ruined mansion, about half a mile away, called “Llanguig Court”, has crystallised the fact.



Base of Cross near Bridgend.

At the junction of a bye-road with the above, and near this old

church, is the base of a cross. There are several such bases about, all on road-angles. These are obviously of much later date; and if one might hazard a guess, they are boundary-stones of lands once belonging to Margam Abbey.



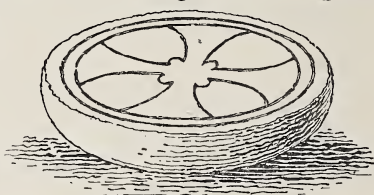
Moulded Stone Base near Bridgend.

The above is a sketch and section of a stone base on the side of the Via Julia Maritima; and on the side of the same road, 2,004 paces further on, we found another such base, almost covered up; and while digging it out with our pocket-knives, an old road-man told us he knew where two more such bases were to be found on the same line of road, but now covered with sand; and we promised to go with him some day, and dig them out.

The second base was not round at the mouldings, but octangular, and the section a little different. These must be bases of Roman miliary stones probably *in situ*; the socket in each case 9 in. square, and 6 in. deep.

The cross here shown we found in a stable-yard, is cut on half a boulder-stone, and has no appearance of ever having been attached to anything, as the under side is smooth and rounded. It looks a bit too early for a dedication-cross.

Cardiff.



Crossed Stone near Bridgend.

GEO. E. ROBINSON.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

### ANNUAL MEETING FOR 1895.

A CORDIAL invitation has been received from the Royal Institution of Cornwall to hold the Annual Meeting for 1895 in Cornwall, which has been accepted.

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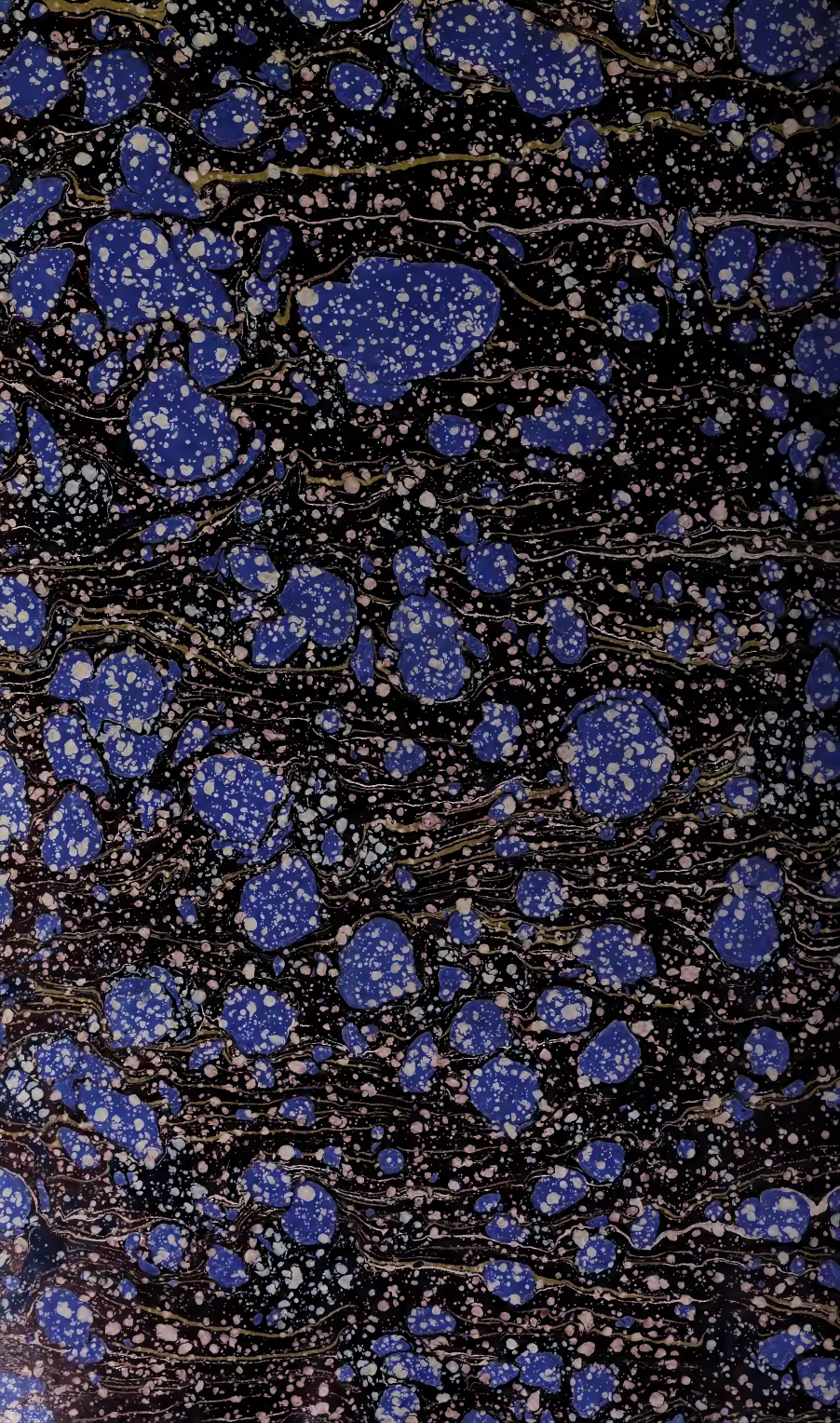
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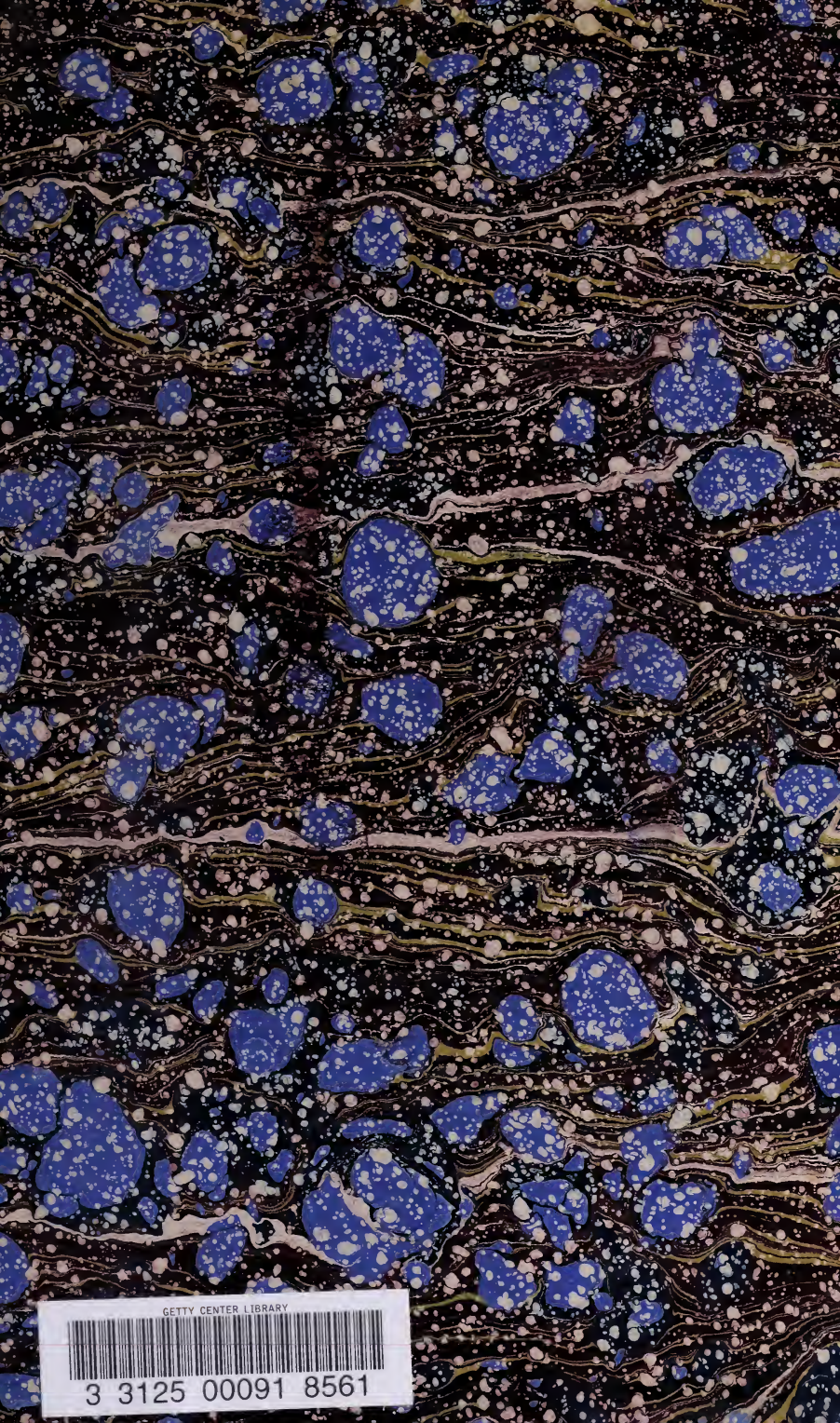












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